The Lutheran Outlook

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Vol. X April, 1945 No. 4

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

Pointed Paragraphs

IN THE NAVY NOW

THERE is a letter here on my desk from a young man of my church now serving in the Navy because his country is at war. He writes from a naval radio station in the Caribbean:

"I'm anxious to see you again to get your idea of drinking in the service. I've met an awful lot of fellows who have never touched liquor until they got into the service. At that rate after the war the great majority of young fellows will be drinkers. How will the Church solve this problem?—I'm in barracks with fifteen other fellows, and they aren't a bit like the gang I was with on board ship. They all like their beer. Because I don't agree with them on that score they started to call me 'Rev.'—I've decided to continue as I've been taught at home."

I take such a letter the more seriously because my own son within a few months will enter the Navy. Some of you have sons there now.

Let us recognize a few basic facts:

The importance of home and church training in total abstinence from alcoholic beverages.

The responsibility of our national administration for not only permitting, but actually promoting, use of alcoholic beverages in the armed services.

The soft worldliness of Christian citizens who quietly permit such a state of affairs to continue.

J. W. K. in *The Evangelical-Messenger*

A family without a Bible is like a horse without a bridle. A home without Christ is like a horse without a driver.—Frank Jennings.

ONLY GOD CAN SAVE THE WORLD

Manipulators of machinery will never consummate the Kingdom. Neither will executives, no matter how efficient. Only men and women who know God and have felt and experienced His saving grace can do it. Only "new" men can build a new world. And it must be a new world, not a part of our world. It is a new earth and heaven, or another hell for all of us.—*G. Ray Jordan.*

THE ONLY WAY OUT

Philosophy says, "*Think* your way out";
Repeal says, "*Drink* your way out";
The New Deal says, "*Spend* your way out";
Politics says, "*Legislate* your way out";
Science says, "*Invent* your way out";
Industry says, "*Work* your way out";
Communism says, "*Strike* your way out";
Townsendism says, "*Pension* your way out";
Fascism says, "*Bluff* your way out";
Militarism says, "*Fight* your way out";
The Bible says, "*Pray* your way out";
for
Jesus says, " '*I am the Way*' out".

—*Andrew Johnson.*

We fear no chaos, no world war, no downfall of an economic order. The divinely ordained end is certain. Beyond all human error, tragedy and betrayal, we hold a sure and certain hope. We have a Kingdom that cannot be shaken.—Sherwood Eddy.

HE ALMOST MISSED IT

When I recall the joys of my forty-four years of public ministry, I often shudder at the fact of how near I came to losing it. For very many months my mind was balancing between the pulpit and the attractions of a legal and political career. A single hour in a village prayer meeting turned the scale. But perhaps behind it all a beloved mother's prayers were moving the mysterious hand that touched the poised balance and made souls outweigh silver, and eternity outweigh time.—*Dr. T. DeWitt Talmage.*

Through this gate to mental hospitals in New York State in 1942 passed 1,079 patients. In 1920, this gate was nearly closed as it let in only 147 patients. How to close this gate is well known but at the present time the gate is wide open. We wonder whether it is good social policy to sacrifice so many victims each year on the bars of grills and taverns.—*Horatio M. Pollock in Mental Hygiene News.*

FLAMING ZEAL

John Wesley, writing to John Smith in 1746, said of himself: "To this day I have abundantly more temptation to lukewarmness than to impetuosity; to be a saunterer *inter sylvas academicas* (among academic shades) a philosophical sluggard, than an itinerant preacher. And, in fact, what I now do is so exceedingly little, compared with what I am convinced I ought to do, that I am often ashamed before God, and know not how to lift up mine eyes to the height of heaven."

If John Wesley wrote thus, how ought we to write about ourselves? Wesley never spent an idle hour. He rose at four and spent the hour in prayer. He frequently preached at five in the morning and sometimes five times a day in the open air. He wrote and edited 314 works, embracing prose and poetry, sermons, letters, biographies, devotional manuals, grammars —English, French, Latin, Greek, Hebrew, books on logic, medicine, philosophy, commentaries, etc.—G. W. Rideout.

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held at
Milwaukee, Wisconsin
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NOVEMBER 15-17, 1944

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The Lutheran Outlook

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REV. E. E. RYDEN, D.D., Editor
Augustana Book Concern, Rock Island, Ill.

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EDITORIAL

A RECENT ADDRESS by Dr. Luther Weigle, dean of Yale University Divinity School, before the Sunday Evening Club of Chicago, has attracted considerable attention. Religion, the Yale dean told his hearers, must be carried into the voting booth if the State is not to degenerate into an institution of tyranny. Separation of Church and State, he declared, is a sound principle, but one that is much misunderstood. Rightfully interpreted, it means that the Church and State are mutually free, and that neither may rightfully control the other.

Church Must Carry Religion into State

"It does not mean that Church and State, being mutually free, may not cooperate with one another," said Dean Weigle. "It does not mean that the State acknowledges no God, or that the State is exempt from the moral law in which God sets the bounds of justice for nations as well as for individuals.

"Religious freedom is not freedom from the responsibilities and duties of citizenship. No man has true religion who reserves it for home or Sunday and fails to use it as a resource for daily living and public service."

Dean Weigle has a Lutheran background, and, as such, very likely was thinking, to some extent at least, of the Lutheran Church in making the above pronouncements. If so, we hope that his utterances will fall into fertile soil.

The conviction is growing in widespread Lutheran circles that the time has come when it will become imperative to re-think very seriously the whole Lutheran theory of separation of Church and State. Too often that theory has been permitted to become a convenient excuse for inaction on the part of Lutherans in the political and social areas of life. The Church has bought freedom in the spiritual realm at a fearful price. That price has been a *carte blanche* permit to the State to carry on as it saw fit in its own realm and to determine the destinies of peoples and nations without criticism or restraint.

The ultimate result of such a relationship is reflected in the awful tragedy of our day. The spirit of nationalism and of totalitarian rule could hardly have brought the present devastation upon mankind had the Church been truly alive to its responsibility to proclaim the immutability of divine law, to defend the rights of the individual, and to uphold the sacredness of human personality. The result? Human power and authority have been exalted, God's moral laws have been ignored or defied, human personality has been outraged and human rights have been crushed, life has become cheap, and the nations have been deluged with rivers of blood.

It is true that the world can be made better only as human society is regenerated. But it is equally true that even a small segment of society, if thoroughly filled with the Spirit of Christ and wholly committed to His way of life, can exert a profound leavening influence on the rest of mankind. The most desolating indictment in connection with the present awful moral chaos in the world is the undeniable fact that the nations where the light of the Gospel has been shining through the coming and going of centuries and where Christianity has had its greatest triumphs are the very nations which have been seeking to destroy one another. It must be that Christians have failed to let their light shine; they have failed to function as the salt of the earth. Is it the Church's fault?

Dean Weigle has not raised a new question. The relationship between Church and State has been a moot problem from the earliest days of Christianity, and that problem will probably always be with us. But the question he raises has never been more pertinent than it is

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today, and the Christian Church, and not least the Lutheran part of it, will do well to seek diligently for the right answer.

Rhine Crossing Brings Hopes of Early Peace

MARCH WITNESSED a thundering succession of events in the European theater of war which undoubtedly presage the quick collapse of German resistance and the end of hostilities in that area. It began on March 7, when elements of Lt. Gen. Hodges' First American Army captured intact the great Ludendorff rail bridge at Remagen, 30 miles southeast of Cologne, and quickly established a strong bridgehead on the east bank of the Rhine. This sensational feat, which was accomplished only because of the failure of German demolition charges to destroy the bridge, was hailed by General Eisenhower as one of the most brilliant coups of the war and one that would probably shorten the conflict by months.

The bridge subsequently collapsed as a result of the damage done by the demolition charges, but not until the American First Army was firmly established on the east bank and a number of pontoon bridges had been constructed.

Two weeks following General Hodges' coup, the Third Army under the impetuous Lt. General Patton succeeded in crossing the Rhine south of Hodges. Then followed a general advance of American, British, and Canadian forces to the north, with crossings at various places, and the race for Berlin was on.

The end of the month was witnessing only sporadic attempts on the part of the Germans to halt the onrushing armored Allied columns, which were thrusting deep into German territory. Whether the Nazis would be able to form a new line of defense or if their forces were facing disintegration was an open question. Meanwhile, a Russian drive into Austria was approaching Vienna, and some observers were of the opinion that Allied strategy called for a junction between the Russians and Patton's army, which would cut off the German armies in Italy.

The war in the Pacific was also rapidly reaching a climax. One island after another in the Philippine archipelago was being invaded by General MacArthur's forces, the last to be occupied being Cebu and Negros. Although the Japanese continued their suicide tactics, the organized forces on these islands were small in comparison with those encountered on Leyte and Luzon.

Not until March 17 did Japanese resistance on bloody Iwo Jima officially end, and not until that date did Admiral Nimitz disclose how costly had been the victory to the invading American Marines. In the twenty-six-day action required to capture the eight square miles which make up the bleak volcanic island, the Marines lost 4,189 officers and men killed, 441 were missing, and 15,380 wounded, or total casualties of 19,308. This represented 32.6 per cent of all the 61,000 Marines engaged in the battle of Iwo. The Iwo casualties were a little more than one-half the total number of Americans killed, missing, and wounded in all previous central Pacific campaigns. No final report was given on Japanese losses on Iwo, but on March 14 it was stated that the number of dead exceeded 21,000. Very few prisoners were taken. Thus, Iwo Jima's eight square miles of volcanic dust probably witnessed the most bloody encounter in human history.

Meantime American Super Fortresses and carrier planes were keeping up a relentless bombing of Tokyo and other Japanese industrial cities, and during the last week of March the Ryukyu Islands, which are situated midway between Formosa and the Japanese homeland, were being subjected to terrific bombardment by the American naval forces and bombing by planes. On March 30 Admiral Nimitz revealed that a powerful fleet of British vessels for the first time in the war had joined forces with the Americans in the attack on Japan. Easter Sunday witnessed an invasion of Okinawa Island in the Ryukyu group by American troops.

Russia Casting Long Shadow on Europe

DR. A. L. WARNSHUIS' ARTICLE on "The Church Situation in Europe," printed in this issue of the LUTHERAN OUTLOOK, contains plenty of food for thought. The soviets have numerous defenders nowadays who urge us to forget all about the deadly enmity of the bolshevist state against religion and try to convince us that the Russian system of collectivism holds the answer to the world's economic ills; but somehow all of their pleas leave us cold and unconvinced.

It is true that Stalin's government has changed its attitude toward the Orthodox Church of Russia, but there are also abundant evidences that the new policy is dictated by motives of political expediency and not through any change of heart on the part of the soviet leaders toward religion. We may go even a step farther and say that it is a part of the Russian expansionist program. Just as the Nazis of Germany endeavored to make the Church subservient to the State in a scheme of world domination, so the crafty Stalin is now endeavoring to make use of the Orthodox Church as one of the instruments to unify all of the states of eastern Europe under Russian sovereignty.

Incidentally, he also understands how the Orthodox Church may prove a valuable ally in strengthening his hands wherever he comes into conflict with the Vatican, particularly in Poland, Hungary, Lithuania, and other parts of Europe where Roman Catholics are in the majority.

That Russia's leaders have only a single objective in mind, namely, the sovietizing of all of eastern Europe, is becoming increasingly clear to anyone who has given even superficial study to Stalin's moves. The following is a significant extract from Dr. Warnshuis' article:

The second great fear that I found in Europe is Russia. I heard little or nothing about Communism and that, to some extent, is an outmoded issue. It is Russia as a nation state and its imperialism that is feared. What had already happened in the Baltic nations is a fearful story. I was told that 600,000 of these people, 400,000 being Protestant church people, have fled before the advancing Russian armies into Germany, where they are now stateless refugees. If the western boundary of Poland is to be the River Oder, it will mean the evacuation of what is a Protestant section of Germany.

I have brought a special appeal from Finland, where the harsh armistice and internal conditions mean the sovietizing of that country. The soviet government's treatment of the Russian Church is considered by the Finns to be wholly opportunistic. Seeing what is being done to the evangelical Churches and clergy in the Baltic states, where they are being starved to death, they ask whether there is any hope for religious freedom in Finland, and further they ask whether the American Churches are concerned about that.

These are serious words. They bear out the information recently received from Archbishop Eidem of Sweden, to the effect that there are some forty Lutheran pastors from the Baltic states who are refugees at the present time in Sweden, including the aged Bishop of Esthonia, Dr. Köpp. What is to be the ultimate fate of these Lutheran pastors? What is to be the fate of Lutheranism in the Baltic states? in Finland? in Hungary? in eastern Germany? What, indeed, is to become of the whole principle of freedom—religious freedom and political freedom—in all of the Europe which will come under the heel of soviet Russia?

It is well that the Lutheran Church of America has a Commission in Europe at the present time for the purpose of conferring with Lutheran leaders there. When Dr. Bersell and his associates return to America, it is likely that they will be able to throw additional light on the tragic drama that is unfolding among the peoples of Europe. Will they tell us that the United States has poured out its blood and treasure to put down one form of despotism in Europe, only to substitute another form of tyranny in its place? If so, there will be plenty for the representatives of the United Nations to think about when they gather at San Francisco on April 25 to lay the ground work for a world federation. It might be well to have something said there about the "four freedoms."

Isn't that what we have been fighting for?

Russia is casting a long shadow over Europe, and all the world somehow is becoming acutely aware of that shadow.

Wisconsin Charities Unite in Council

ANOTHER definite move toward consolidation of effort in Lutheran welfare circles took place in Milwaukee, Wis., on March 12, when representatives of Lutheran institutions and welfare agencies of Wisconsin met to organize a Lutheran Charities Council. The Council, which is the first to be organized on a statewide basis, aims to serve as a social planning group to "encourage participation of all member agencies in building an adequate charitable-social welfare program based on needs as they may arise; to stimulate new agencies where and when they are needed, and to encourage recruiting among the churches of trained Christian workers in the field of welfare and charity."

Agencies participating in the new Council are: Lutheran Welfare Society of Wisconsin; Lutheran Deaconess Motherhouse, St. Luke's Hospital, and Layton Home for the Aged, all of Milwaukee; Lutheran Home for the Aged, Fond du Lac; Martin Luther Children's Home and Skaalen Home for the Aged, Stoughton; Homme Children's Home, and Home for the Aged, Wittenberg, and Bethany Children's Home, Waupaca.

The Council elected Dr. William G. Sodt, superintendent of Milwaukee Hospital, as president; Mr. Harold Holm, Racine, vice-president; Arthur Grede, vice-president of Grede Steel Foundries, treasurer; and gave the office of secretary to the executive secretary of the Lutheran Welfare Society of Wisconsin. The present incumbent is the Rev. J. Whiting, who will leave in June, however, to join the staff of the National Lutheran Council in Chicago. Judge Alvin Brendemuehl, Oconomowoc, was named executive committee member at large; the Rev. F. B. Anderson, Wittenberg, child care chairman, and the Rev. John Keiser, Oconomowoc, chairman of the section for care of the aged.

The Wisconsin Lutherans are to be congratulated on their auspicious beginning in a real unity move. In a sense, they have set a pattern which undoubtedly will be followed by the Lutherans of many other states.

Conscientious Objectors And Their Civil Rights

THIRTY-SIX CONSCIENTIOUS OBJECTORS, it has recently been revealed, are being "scientifically starved" at the University of Minnesota. All of the men are volunteers from 19 to 33 years of age chosen from various C.O. camps throughout the country. Half of them were students before the war, and about one-third were teachers. Others were engineers, chemists, musicians, and one was a labor leader. Religious denominations represented run all the way from the Brethren and Quakers to Lutheran, Baptist, Methodist, Disciples of Christ, Evangelical Reformed and Jewish. They all have this in common, however, that their conscience forbids them to kill a fellow man.

The purpose of the experiment, which will cover a year's period, is to ascertain what happens to men who live on near-starvation levels and what is needed to bring them back to normal. The thirty-six human "guinea pigs" are being fed a diet which closely parallels diets in the

hardest hit area of Belgium last year and in the famine districts of Poland, Czechoslovakia and Austria after World War I. It consists principally of cereals, potatoes, cabbages, and turnips—the kinds of foodstuffs easily grown and stored, and usually the last foods to be exhausted in famine areas.

All of the men who are being used in the experiment will be employed in foreign relief work following the war, and one factor in choosing them was their interest in continuing work in this field.

The above experiment ought to direct more attention to the government's treatment of conscientious objectors. When the Selective Service Act went into effect, the American people were assured that no one's religious scruples would be violated and that the rights of conscientious objectors would be safeguarded. Have these promises been kept? Hardly. It is true that the religious convictions of those who refused to bear arms have not been violated, but the treatment of these men has been little short of shabby.

Although they have been required to render useful public service for their country, they have received no compensation for it. Living in camps established by the so-called "peace Churches," they have been compelled to pay for their own subsistence or to depend on the charity of the church group maintaining the camp. This is hardly honorable of a great country like our own.

Under the circumstances, it may fairly be questioned to what extent the religious convictions of conscientious objectors are being respected. Actually, a very definite stigma has been attached to them. These men, for the most part, are not cowards who are evading the draft by hiding behind a religious cloak. Large numbers of them have revealed their real courage by volunteering to risk their lives in medical research work and scientific experiments. The thirty-six "guinea pigs' at the University of Minnesota are typical examples.

When the real story of the conscientious objectors is finally told, must it be recorded that the United States government was willing to starve these men (for scientific purposes), but would not feed them?

Religion Last Resort As Delinquency Cure

"WHY NOT TRY RELIGION?" is the sum and substance of the suggestion offered by the Crime Prevention Department of San Francisco, Calif., in its annual report to Mayor Roger Lapham of that city. The report, which was submitted by District Attorney Edmund G. Brown, urged that a released-time religious program for school children be launched in an effort to halt juvenile delinquency. The District Attorney pointed out that only 5 per cent of all juvenile delinquents brought before the department have attended Sunday school or received religious instruction.

Well, the San Francisco District Attorney has evidently made an important discovery. The pity is that it should take men so long to find out that what children are taught will have an important bearing upon their conduct, and particularly what they are taught concerning God and what He thinks of right and wrong.

That there is a definite connection between one's faith and one's life has always been contended by the Church, and now the San Francisco District Attorney has come to the conclusion that the facts seem to bear out the claim. "At least a religious instruction plan could do no harm," argues Mr. Brown. He's absolutely right there! There are a lot of things that would undoubtedly bring harm to the children of San Francisco, but religion is not among them. On the other hand, it might do them a lot of good. Yes; why not try religion?

Some Sound Advice On Church Building

ORDINARILY THIS NOTICE of Dr. Martin Anderson's book, *Planning and Financing the New Church,* recently published by the Augsburg Publishing House, would appear under "Viewing the Books." However, we find this volume so full of useful information and of sage, Christian counsel, we deem it entirely worthy of editorial comment. Not that we can add anying worthwhile to what the author has already written on the subject, but we may possibly render a service by calling attention to some of the outstanding thoughts in this rather unusual book.

The volume contains three main divisions. The first part is called "Planning the New Church," the second part deals with "Financing the New Church," and the third part consists of fine reproductions in color of outstanding examples of model church structures.

Before launching a church-building program, Dr. Anderson contends, it must first be established that a real need exists. This may appear to be a rather obvious observation, but, as the author points out, more than one church has been erected that was not needed, and sometimes with tragic results. The fact that a church is old is no argument for a new edifice, provided it is in good repair and adequate for all needs. In Europe men point with pride to ancient sanctuaries, and a church of good design can never become out of date.

Churches should never be built to accommodate the entire membership of a congregation when scarcely more than 50 per cent of the members of the average church attend on a given Sunday. Nor should they be made large enough to care for the unusual crowds that attend at Christmas or Easter. Rather than erect a new edifice when the old one becomes crowded, the author contends, a second service should be added. The Roman Catholics set a good example in this respect by multiplying masses.

One of the most essential steps in planning a new church, Dr. Anderson points out, is to secure an ade-

uate site. Even a fine church structure will present a disappointing appearance if the setting is inadequate, whereas a very mediocre building will present an impressive picture if placed on a spacious lawn with trees and shrubs surrounding it. Choice of an architect is also of supreme importance, and money spent for competitive drawings is money wisely invested. Here, however, care must be exercised lest a beautifully colored perspective be chosen rather than wisely conceived floor plans and elevations.

All the functions of a church plant must be considered in adopting a plan, but all other activities of a congregation must be subordinated to the worship. After all, the Word and the Sacraments are the means of grace, not basketball or what comes out of the kitchen. If there must be curtailment somewhere let it not be in the plans for the sanctuary. Sunday school facilities come next in importance, after which may be considered such functions as fellowship and recreation."

The author is emphatically in favor of the parish house idea in preference to a basement, pointing out that "at best, a basement is only a glorified cellar." The economy argument is not valid because of the cost of excavation and other items of expense involved in building a basement. The parish house plan has many distinct advantages over a basement, such as providing additional seating capacity for overflow audiences on festive occasions and affording natural light, and it also adds to the attractiveness and impressiveness of the plant.

Such subjects as materials, acoustics, storage space, floors, chancels, choir lofts, windows, ceilings, spires, organs, and interior decorating are given sound and adequate treatment by the author. Particularly gratifying is the emphasis on the necessity of making the church distinctive. "The exterior design must indicate even to the most casual observer, that this is not an auditorium, a theatre, a postoffice or a library, but a church." We don't know if Dr. Anderson has seen the so-called "modern church" recently erected in Kansas City, Mo., which must remind the average passerby of a baseball grandstand, but here is the best concrete example that we know of to confirm the point he is making. He also is unsparing in his condemnation of imitation in the house of God, such as painting wooden columns to simulate marble or of plaster to resemble stone. In the same category are electric lights on the altar made to look like candles, artificial flowers in vases, imitation beams and sham buttresses, dummy organ pipes, and other camouflage construction. "The place of worship as well as the worshipper must be characterized by sincerity and truth. We plead for honesty in building and equipping the House of God."

The section on financing a new church is equally illuminating. A period of eighteen months is suggested as the time in which pledges are to be paid. According to this arrangement, building operations would not begin until two-thirds of the pledges have been redeemed, and the remainder would be forthcoming before the structure is completed. We are convinced that if the ideas on promotion and financing outlined in this volume were followed by all congregations in undertaking a building program, a great many of the heartaches and tragic circumstances that often attend such programs would be avoided. Says the author:

"The appeal for contributions should be put on a high spiritual plane. There should be a constant aim to make the task of spiritual benefit to the congregation. The people should be exhorted first to give themselves to the Lord and then a portion of their means. There is much spiritual beauty in an undertaking of this kind if it is properly directed and promoted. It offers a great opportunity to teach true stewardship."

The final division of the book is revealing because it gives concrete evidence that a sanctuary can be "churchly" without being costly. Some noble cathedrals and imposing churches are depicted, but also some very attractive smaller sanctuaries, ranging in construction from frame boards and native stone and nigger-heads to cement blocks and rough logs. This section also contains an interesting study of outstanding examples of church architecture, such as Gothic, Byzantine, Romanesque, Colonial, Spanish and Modern. Some splendid examples of successful remodeled interiors are also pictured.

These Boys of Mine

To Lt. Walter Tupitza, USS Currier

By F. Rogers Constance
High School Teacher at Centuria, Wis.

THEY'VE ALL GROWN UP and they've gone away,
These boys that were mine only yesterday.
They've fanned far out on this rolling earth,
From Tropic to Pole and around its girth.
They've learned the horrible codes of war,
And the meaning of what they're fighting for.
They left as youths; they will come again,
These "boys of mine" who are now grown men.

What joy is mine that I still recall
The ones who were big, the ones who were small,
The ones who were skinny, the ones who were fat,
The ones who dropped in for a friendly chat
When classes were over, the work all done,
And discipline languished while wholesome fun
Brought outdoor hikes, or a game of ball,
Or blending of voices along a hall!

I am so glad that they think of me
On their trips "upstairs" . . . on the rolling sea . . .
Among terrors of bombs and the awful stench
Of the foxhole pit and the zigzag trench . . .

In their lurching tanks . . . on the pitching crafts . . .
In their bobbing life-belts . . . on drifting rafts . . .
Underneath the span of their open 'chutes . . .
On their secret missions and convoy routes.

I can't tote guns, but I'll do my bit
With rhythms, pen, and a willing wit.
To these sergeants, lieutenants, and men of the ranks
Who are still my buddies, I pay my thanks;
But the bonds I purchase, the jobs I do,
Compared to what they're going through,
Is such a small part that I bow in shame
At the very thought of each hallowed name.

The days we passed with our camping tent
I realize now was time well-spent.
I think of that pledge: Head—Heart—Hands—Health!
And I'm humbled indeed at the mass of wealth
That accrued and expanded beneath my hands
To spend itself in some foreign lands. . .
For, of all those boys who grew into men,
Not all will be coming home again!

My eyes grow moist and I bow my head,
As I think of my share of the hallowed dead.
Does the life I live even now deserve
Such sacrifice of young blood and nerve?
Do the high ideals they died to save
Give added tones to the flags we wave?
Whatever else happens, I want to see
These boys who are coming home to me!

Where Wisdom Is Found

THERE IS NO CLICHE more stereotyped in defense of Christianity in the face of a world in flames, than that "Christianity has never been tried." Patently the brand of Christianity preached and practised by our generation has not been sufficient for the world's needs. For this there is no point in belaboring the Church. The colleges and universities, particularly those which owe their origin to the Church, must accept their share of the responsibility.

Bearing blame does not produce a panacea. Christian forces must cease being apologetic and must "take the offensive." History has piled up tremendous resources for the "big push." The early Church transformed the world in which it lived; womanhood has been lifted above the level of chattel; the world has learned to "suffer little children . . . . and to forbid them not"; human bondage has well nigh disappeared; and now we gird our loins to challenge man's grossest inhumanity to man—the War System. Well may we draw inspiration from the campaigns waged and won that have brought us to this hour.

One peril we face. There is danger that we shall extend our lines without keeping contact with the sources of our power. The great eras of Christendom have been those in which giant intellects studied closely "The Word," with all its implications, and proclaimed it in the language of their own generation with challenging clarity and fervor. When they did, masses followed their leading.

It is inherent in the nature of the world in which we live that this leadership come from the "halls of learning." The faculties of the Christian colleges and universities can apply themselves to no more inspiring nor more timely task.

Central College, Pella, Iowa — Irwin J. Lubbers.

The Conference Corner

By President H. L. Yochum

IT WAS MY PRIVILEGE to be a member of the Student Service Commission of the American Lutheran Conference from its very first meeting until my election as president of the Conference in 1942 removed me from the Commission. This will explain my special interest in this project of the Conference, and my deep concern that the transfer of this project to the National Lutheran Council be properly understood by all.

From the initial meeting of the Commission on, it was our opinion that this work must have vigorous promotion and competent direction. This called for a full-time executive secretary. This office was authorized at the 1936 convention, God guided us to the right man, and at the 1938 convention we had the great joy of assisting in the induction of Pastor Schiotz into this position. We expected great things, and our expectations were fully realized. Our executive secretary was characterized by a whole-souled devotion to his duties, a fundamental loyalty to true Lutheranism, an impeccable fairness to the best interests of all without regard for synodical affiliation, a lovable personality, and a rare administrative ability. God used him to bless not only Student Service but all American Lutheranism.

From the outset our executive secretary recognized the value of a close coordination of our work with that of the United Lutheran Church. Mutual understanding and closer cooperation developed, to the benefit of all concerned. The time came when the question naturally arose: should not our work and that of the United Lutheran Church be unified and developed further under the National Lutheran Council?

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There are a number of reasons why this step became desirable and particularly timely. A restaffing of both the Conference and the United Lutheran Church personnel was imminent; post-war opportunities called for an expanded program, larger investment of funds, more vigorous promotion, and the Council is better organized for such work than the Conference; the reorganization plans of the Council provided for a possible inclusion of

his work; and it was understood that the Board of Education of the United Lutheran Church favored the transfer of this work to the Council. From a practical standpoint, the work could be benefited by closer integration of its activities.

The Commission gradually came to share these convictions. At the same time there was a natural reluctance to surrender what had been in several respects our prize project. Our five constituent synodical bodies had been drawn closer together by sharing in this work, and found in it one of the most tangible and impressive expressions of inner unity. As every organization needs successful projects for its own strength and vitality, there was some risk of impairing the future impetus of the Conference if this work should be transferred to the Council. Yet it was felt that the welfare of the work should be given first consideration. It was our sincere desire to testify in this significant manner to our faith in the Council, our loyalty to the Council, our unreserved commitment to the Council in its expanding program. It was also our belief that this action would further Lutheran unity.

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To assure all these results, it was our judgment that the transfer of Student Service should be so timed that both the Conference and the United Lutheran Church would take action simultaneously, in consultation but without any pressure. It is most gratifying that in the late fall of 1944 each of these bodies did adopt a resolution authorizing this transfer.

At the meeting of the Council in January of 1945, the following resolution was adopted: "That the National Lutheran Council at this time declares its willingness to accept the responsibility for the administration of student service for its participating bodies, and to that end sets up a Commission to serve until a permanent organization shall have been effected; that it hereby instructs its Executive Committee to proceed with the formulation of a detailed plan for the transfer of Student service from the American Lutheran Conference and the United Lutheran Church in America; and that the transfer shall be effected when the Executive Board of the United Lutheran Church in America and the Executive Committee of the American Lutheran Conference shall have approved this action with the details of transfer involved." A special committee drew up a statement outlining function and procedures for this commission, and the Council adopted this statement.

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All this was most gratifying to all concerned. But to our consternation we have lost our executive secretary in the process! We know the enthusiastic appreciation which the members of the Conference have always manifested for the outstanding service of our executive secretary, and we can well imagine the disappointment, the misgivings, which will inevitably occur to all of us now.

Pastor Schiotz was convinced, and we reluctantly concurred in his judgment, that this transfer called for his resignation, so that the Council and its Commission might be entirely free to select its executive secretary. This resignation was tendered in good faith at the November convention of the Conference, which referred the matter with power to act to the Executive Committee. Pastor Schiotz had previously received two calls, and was giving both of them serious consideration on their own merits. We did prevail upon Pastor Schiotz not to accept either of these calls until the January re-organization meeting of the Council, for we felt that he should keep himself available for the position of executive secretary of student service in case the Council's Commission should elect him.

Accordingly, Pastor Schiotz informed the congregation in Brooklyn that after the Council had met in January he would announce his decision on the call extended to him by that congregation. It was his conviction that the incumbent of this office under the Council must be the unanimous choice of the bodies united in this work and could not hope for success in this position unless assured of the wholehearted support and cooperation of all associated with the work.

In the January meeting of the Council several legal technicalities developed to prevent action on the election of a secretary until this summer. This postponement led Pastor Schiotz to the decision that he should accept the call to Trinity congregation in Brooklyn. Let me quote his own words at this point: "I had promised Trinity congregation in Brooklyn that my answer to their call would be *yes* or *no* depending upon what the National Lutheran Council might do in its January meeting. Since the Council was prevented from acting then, to have waited longer would have been to ignore the word I had given to Trinity congregation." In fairness to the Conference and to Student Service, Pastor Schiotz agreed to remain in his present position until September 1, 1945.

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It is some consolation to us to know that had the Conference declined to authorize the transfer of student service to the Council, Pastor Schiotz felt unwilling to continue in his position. He believed that the present time is God's hour for united Lutheran action in all projects that can be better served through a common approach. But we had hoped that he would be the executive secretary of Student Service in the Council. We say this openly because this hope is motivated by no partisan loyalty to the Conference; we very frankly regard Pastor Schiotz as the one man eminently qualified for this position from every consideration.

We thank God for all that He has accomplished through this apt instrument, and we pray that God will guide the Commission to select a man who can give to the future of this work in the Council a leadership and service comparable to that which it has enjoyed in the past in the Conference.

The Irony of Lutheranism

By Otto H. Bostrom, Ph.D.
Pastor of Gustavus Adolphus Church, New York City

HISTORY IS FULL OF IRONY, and church history is no exception. This is partly what makes history interesting—like a plot in a novel. The hero, unintentionally, plays into the hands of the villain. The movement that begins with great promises gets into a crooked rut and runs into the ditch. The insignificant beginning, through the guidance and grace of Him who is at the helm, becomes the onward march of the Truth of God.

The man of faith who had no children at the age when most men are laid in the grave became the ancestor of a people now found in great numbers all over the earth. The chosen nation of God, from whom came the Saviour of the world, rejected the Christ because of false zeal for God, expressed in their legalistic system. The irony of history has woven so complicated a pattern in the world picture of today, that thousands of gripping plots can easily be traced by an ordinary observer. But for us Lutherans there is no more tragic instance of irony than that which our own Lutheran Church in America presents.

The irony of the Lutheran Church is that we who have been made the heirs and custodians of the greatest gift of the Reformation—the liberated Word of God—that we should have so large a share in binding it again through new fetters, so gradually forged and so subtly imposed that we do not notice them. The irony of the Lutheran Church is that we do not permit the spirit of the Word of God to unite us in the all-important task of evangelization, but let our microscopic expositions of the letter of the printed word become the virus that saps the strength of the Church and that turns our fellowship to bitterness and strife.

A Vital Conception of Word

"The word of God is living and active" (Heb. 4:12), but we have killed it by a slavish worship of the letter. We have embalmed it by injecting into its vital and saving truths our own dogmas and rationalistic sophistry. We have buried it underneath the antagonisms and strife of century-old prejudice.

It is time that we Lutherans should get a new and vital conception of the Word of God. It is not primarily scriptures or written documents. A word is properly something spoken, not something written. And therefore a word is not adequately defined as the expression of an idea, but rather as the expression of a personality. It is the expression of an impulse of a personality, either in the realm of the intellect or of the will or of the emotion—or, more often, of a combination of these. As long as we think of the Word of God as written, or as the expression of ideas only, we are dealing with something static, for truth is static and unproductive until it is acepted and assimilated by men and realized in practical life.

When Truth Becomes Living

Great libraries exist, whose quiet halls testify to the static nature of the books which fill the stacks. Nothing seems to happen in libraries, although the learning of the ages is recorded there. But let a vital truth from the books fall into the fertile soil of a personality who accepts and assimilates its potential power, and immediately something does happen in the world surrounding that personality. The wheels of industry begin to hum, the soil brings forth fruit, and the lives of men are enriched.

When we use the phrase, "the Word of God", we have become accustomed to mean the written word, the printed Bible. But properly, words are spoken, and are the expression of ourselves rather than merely of objective ideas. The distinction may seem arbitrary and without significance, but there is a vital difference between objective truth on the one hand, and a person vibrant and glowing with that truth on the other. A person's natural way of communicating with his fellow men is through the spoken word, which by the inflection of the voice and through every nuance of sound expresses far more than the written word ever could do. The emphasis of Jesus was on the Gospel preached, not written or printed. The whole idea of the Bible in regard to the spread of God's Kingdom is that of testimony, rather than instruction merely. The teaching of facts and objective truth is important, but, without the personality of the teacher, such instruction is apt to be as sterile as a seed without the power of germination.

Channels for God to the World

In contrast to this, certain Bible passages give us a conception of the Word of God which we seem to have largely neglected in favor of the more static thought, "It is written." For instance, we find in several of the books of the prophets the phrase, "The word of the Lord that came to Hosea, to Joel, to Micah, etc.", as the case may be. We do not all agree as to the mode of inspiration, but no one believes that a Bible or any written document was sent by God to these prophets. The meaning is more likely that God expressed himself in some manner to the prophets with the effect that they in turn expressed God to their contemporaries. The prophets became channels for God to the world. A similar idea is conveyed by the passage in I Sam. 3:1: "And the word of God was precious (or rare) in those days." This can certainly not

mean that there was a scarcity of the Scriptures, or that it was difficult to get hold of copies of the written Word—such as it existed at that time. It most certainly means instead that there were few instances of anyone having been used by God as channel for himself.

But the most revealing expression in the Bible for giving a vital conception of the Word of God is found in the book of Acts. In chapter 6, verse 7, we read, "And the word of God increased, and the number of the disciples multiplied." In 12:24, "But the word of God grew and multiplied." and in 19:20, "So mightily grew the word of God and prevailed." This "increase of God's word" consists in something more than longer sermons more often delivered. It is more than the sending out of millions of Bibles, although that is necessary. It is more than increased enrollment in numerous Bible classes, though that too is desirable. The increase of God's Word is the fullness of the Gospel message in a redeemed person, so that he bubbles over with the divine presence and power within him, and he cannot restrain himself, even if he would. He becomes like the prophets of old, whose very title of prophet implies this bubbling over. He feels the woe of the Apostle Paul, who exclaimed, "Woe is unto me, if I preach not the gospel."

World's Greatest Need

The irony of Lutheranism is that while we have laid great stress upon the letter of the written Word, scrutinizing it through the microscope of literalism and dissecting it with the spirit of sophistry, we have by the same token impaired our fitness as channels of God to a world perishing in sin and godlessness.

The increase of God's Word is the greatest need of today. It really matters little what particular tint the glow may have (and still less what synodical tint), but the fire behind it must be the genuine love of God in Christ our Saviour.

What War Does to Chaplains

By Chaplain Ellwood C. Nance
Instructor at Army Chaplain School, Fort Devens, Mass.

MORE THAN 10,000 MINISTERS are now in the Army and Navy chaplaincy. These chaplains, representing all of the major and many of the minor denominations of America, are conducting or supervising the religious activities, and concerning themselves wth the moral welfare problems of approximately 11,000,000 men and women in all branches of our Armed Forces.

We are all deeply concerned about the possible moral and psychological effects of this war on our loved ones now engaged in it. We know, of course, that there are unescapable hazards of wounds, sickness, and death and we are reconciled to these hard realities. But we also know that the large majority of our soldiers and sailors will come through the war without physical injuries. These will return to their homes and their friends to take up the threads of life where they left them. Will they be the same men? Will they find readjustment to civilian life very difficult? Will their moral standards and ideals have changed for better or worse? What will be their attitude toward the Church, religion, and other idealistic movements?

Storms Strengthen Healthy Trees

Another class of veterans who will also have adjustments to make when peace comes again to our war-weary world are our ministers in uniform. What about the chaplains? What is the war doing to their minds and moral standards? Will they be better men and better ministers when they return from the war? What kind of a message will they have when they stand up to preach to postwar audiences? Will their estimation of the Church and its function in society have changed?

I do not presume sufficient wisdom to answer dogmatically all these questions. It is obvious that a minister's major drives, his training and personality, his consecration and character would not be entirely reconditioned by the experiences of two or three years in camp or combat zone. More than likely he will be more of what he was when he went into the services, plus a very favorable possibility of improvement. Heat hardens clay and melts wax. Storms break spotty timber and strengthen the fiber of healthy trees.

The ministers who will have learned and gained the most from their experience in the Army and Navy are the men from whom we would have expected the greatest improvement had they remained in civilian parishes: men with keen imagination, deep consecration, and a desire to learn the most from any situation or experience. Service with troops will have helped some men who were maladjusted in the civilian pastorate to find their stride. In the case of others this experience will have served only to reveal their unfitness for the ministry. But failure to make the transition from the civilian to the military pastorate does not necessarily indicate that a minister could not be very successful in a civilian pastorate. Let me record here a few of the reasons why I believe the experience of the chaplaincy will have made some ministers better men, and more effective ministers.

Prepared to Minister to Veterans

1. God forbid that we should ever have anything remotely resembling class consciousness or professional pride among ministers, but other things being equal, the chaplain veteran will have an added asset as a local pastor in the postwar world. He can say sympathetically, as did the Old Testament prophet, "I have sat where they have sat" in relation to the other veterans of his community. He can make an excellent contribution in guiding other veterans into ways of usefulness. He can bring many of them into the Church. He will know their language, their background, their hopes and fears, their possibilities and their weaknesses, and can frame his ministry to them accordingly. He will experience a comradeship known among all veterans. He can be a keyman in the community in relationship to all men who have served in a common cause, as well as in his ministry to many others in the community who will honor and respect him for his service to our country.

2. The chaplain veteran will be more of a cosmopolite than he was when he left home. He will have seen much of the world, even though he never left the United States; but much more, of course, if he did. His understanding of people and their problems will have been enhanced by this experience. His horizons will have been lifted and his outlook enlarged. He probably will not be as provincial and as sectarian in his relationship to world affairs. His preaching will have a longer reach, a wider range. He will have learned to lift his eyes above the immediate, and to think of the world as his parish.

Greater Respect for Missions

3. The chaplain veteran will have more respect for and a deeper interest in missions. More than likely he has reflected that neither the Japanese nor the Germans have been able to destroy the faith implanted by missionaries. He will have seen, in many instances, the concrete evidence of the good his Church's missionary money has done. He knows now that had the Church been more zealous in missionary efforts this war might have been averted. He will have seen the results of godlessness among rulers and their people. He will realize that future wars will come upon us unless more of the knowledge and wisdom of God gets into us.

4. The chaplain veteran will be more socially minded, and more cooperative. In the services he learned to understand and work with many other religious leaders who had different outlooks, different convictions, and different methods of worshiping God. He will have learned, if he did not already know, that other people also love the Lord, and that others also have "light and wisdom."

5. The organizational side of the Church's life will not be so difficult for the chaplain veteran. In the Army or Navy he has learned the necessity of organization, teamwork, and personal discipline. The local pastorate will be a "lark" for some of our combat chaplains who have slept in foxholes and eaten K-rations. And those chaplains who always found church boards and officials something to complain about will get along better with their fellow churchmen after having lived by the regulations and directives of commanding officers who, it should be emphasized, had to live up to the expectations of officers over them.

Will Preach Shorter Sermons

6. The chaplain veteran will preach shorter and more effective sermons. He will have learned to say more in fewer words and in less time. Fifteen-minute sermons are the standard order of procedure in the Army and Navy.

7. The chaplain veteran, in most cases, will be more human and at the same time more godly. He will have lived with pain and sorrow and destruction. He will give much time to the healing ministry of the Church. He will be more apt to seek and minister to the lonely ones in every community whose loved ones never returned. There will be others whose dark memories will need to be banished by his sympathetic ministry. He will know that the home front will always need a man and a message to undergird morale and inspire men and women to walk with God.

He Is Our Peace

By George H. Muedeking
Pastor of Church of the Holy Trinity, Long Beach, Calif.

A PROPHETICALLY-WEIGHTED STORY comes out of the war, from the current *National Lutheran.* A chaplain reports his experience: "Said the Dental Officer as we walked to the top of a hill in Lorraine, 'Wonder if my Jimmy will ever see a third generation of these shell-holes?' I looked down the line of his pointing finger, and saw neat, grassy depressions in the hillside, dozens of them. The Captain's father had fought around these same hills back in '18. Many new shell-holes, made a few days before, were spaced as though thrown by a giant hand among the old depressions. I don't blame the dentist for wondering about his Jimmy. I have a son too. Will his Jim and my Steve ever have to march over these battlefields, or any other?"

We meet already the reconstruction task of a shattered world; but who can answer the chaplain's question?

What can bring peace to our earth? Must we keep the search for a working formula for peace always on the complicated and unwieldy level of international economic and political guarantees? If we must learn, as New Zealand's minister to the United States declared, "The League failed because of a false and vicious idea that international morality differs in some way from individual morality," then can we neglect to establish that conviction in our thinking immediately? Before the third-generation shell-holes become inescapable?

Victory Does Not Bring It

What can bring peace to the earth? Can the question be answered in certainty on the lowest level of face-to-face relationships between individuals? If it can be answered there, we are at least privileged to sponsor our answer on the higher levels of group interactions. For what other proposals for peace that are sponsored today work at any level?

Every quarter-century we faithfully forget that oversize armies and navies do not give peace. Every quarter-century we forget likewise that victory in war does not give peace. We have won every war in which we participated, but no more than one generation in our nation's history has remained in the ways of peace.

The Miracle at Ephesus

In the second chapter of Ephesians, Paul makes the astounding assertion concerning Christ, "He himself is our peace." And importantly, this declaration is not made with respect to His mediatorial position between renegade humanity and the Eternal God. Paul is not talking of the inheritance of heavenly peace to come to the saints, but his reference is all within the framework of the admitted and undeplored animosity, feud, and hostility between Jew and Gentile. Christ, Paul affirms, made of these two irreconcilables, one unitary organism functioning without friction; and He did it for the world to behold, right there in Ephesus. Christ is our peace, right here on this earth, right now in the test case of class and race hatreds and wars. He is our peace.

Why? Paul cannot be accused of founding his thesis on the purely humanitarian level that has left Christ to be only the exemplar of good intentions between men. It is this level which has so calamitously broken down between the so-called Christian states of western civilization, and has induced the cynical recourse to power-peace over against every Christian insistence that the Christian Church interject its moral insights into the striving for a peace that will last.

Peace with God Brings Peace with Men

No, Paul very simply establishes his position: Christ makes our peace between men because He makes peace with God for us. Of course there are few in our age who admit any relationship between these two realms. How many Christian pastors receive the easy dismissal, that the Church may concern itself with heavenly peace if it wants to, but right now we are much too enveloped in the job of making a quick earthly peace, with our war-work, to hear the Church's message. Nevertheless, it is our peace with God alone which can bring any hope of peace between men.

For what causes do conflicts arise between men, and their aspirations writ large, their communities and states? Essentially we must recognize that these conflicts come from hate. This recognition must be accepted despite our protestations that this war is fought without the emotional extravagances of the former. No other motivation but hate, expressed or left undeclared, can adequately account for the total sacrifice of wealth and life that modern total warfare demands.

And what engenders hate? To hate is to be moved by fear. In pastoral and psychiatric ministration this is rather quickly verified. Examples also abound historically. Consider the rigid caste-exclusions of India. A religious legality from Hinduism was given to the social groupings which found the pre-Dravidic inhabitants subjugated by the invading Indo-Aryans. To prevent the complete absorption of the conquerors by the black-skinned native population, these social distinctions were ossified.

When Fear Moves to Hatred

Add examples such as the minority Afrikanners with their world-known Jim Crowism; and the benevolent toleration of every minority racial or social group in America, until, moved by fear of its strength in a strategic bid for power, the dominant social group begins to move in hatred against that minority. The chameleon about-face of California's stated attitude toward the citizens of Japanese descent after Pearl Harbor provides excellent laboratory material. It is not for nothing that the Bible says, "Perfect love casteth out fear." Perfect love does not cast out its opposite, hate, but it is even more clean-sweeping, it casts out the very cause of its opposite.

Fear arises from an unadmitted feeling of inferiority. Either my own resources or those I can command are deemed inadequate to be master of the situation; or, in any bid for power between myself and the object of fear, I suspect my own adequacy—then I fear.

To admit a feeling of inferiority is finally to admit also that the way the universe is run is not to my advantage. If there is a God, I can not depend on Him when I need Him most. And if I cannot trust Him to be on my side, I say only in a different way that I do not know if there is peace and mutual friendship between us.

So from a lack of certain peace between myself and God, I progress to the psychologically prepared position for conflict between myself and other men. To use Paul's language again, when I am without God, I am without hope of peace in all the world.

When the Good News Comes

Suppose now I accept the Christian Good News, as the Ephesian Gentiles and Jews accepted it. I hear and believe the message that Paul repeats for them: *In union*

with Christ we are reconciled to God. "You who were afar off from each other, and particularly you Gentiles, who were likewise afar off from His promises and His presence, you have been made near to one another and to God through Christ's blood." "God reconciled us unto himself through Christ, no longer counting our trespasses up against us." "God reconciled us to himself through the cross."

If I accept this Good News as my own, then I have peace with God. And I know it. *And then I can have peace with men too.* Why shall I fear the superiority of Negro, Jap, Jew, or German, any longer? If I do not fear them, neither will I hate them; and the cause of conflict is removed for good. I need not fear them any longer, for God is with me now. I know it. I am His beloved child in Christ Jesus. What can man do unto me, that I should be afraid? What can separate me from the love of God in Christ Jesus? I am persuaded that nothing can! So I can live without fear, and thus without hate, and thus at peace with men.

Will It Work among Nations?

Can this way to peace not also be transferred to the level of group and national interaction? If my nation is made up of those who have found peace with God through Christ, will my nation fear to have another get an advantage? Will I need to pledge my nation to secure a corner on war-material and war-making raw materials? Why bother? God will care for my nation, for it is made up of His people. My nation is at peace with God; it can be at peace with other men, too.

Do we say now that all this presupposes that other nations, races, and individuals are moved by the same spirit of self-renunciation and understood dependence on God as that which guides my nation? Otherwise all peace-plans are reduced to arm-chair theory? To that, two answers can be adequately returned.

If, in the individual Christian's living, he has found it true that I may "rather suffer wrong, rather be defrauded" than give up my conviction in the security of God's oversight, and that no child of the Father has ever thereby been ultimately short-changed, then my nation, in the same way, can also find that that way of life reaps a harvest above that of selfishness.

Must Evangelize the World

And second, if I cannot still trust God that far, when I multiply His care by one hundred thirty million, then obviously I can set myself to the primary task of making other nations aware of the Christ who gives peace. Instead of dissipating my effort on the multi-varied ways to peace, from which no peace has ever yet come, because the resources of selfishness are almost infinite, I can confine my effort to a program by which I know peace can be given to the earth. I can become finally dead-serious about evangelizing the world. No matter how meager my success, it will return as much and more than anything offered to peace-seekers thus far. And if our evangelism is successful, peace between men is assured.

In this second chapter of Ephesians, Paul gives the reasons why this theory of peace-making did work among the same distrusts, hatred, and feuds between races that plague us still. These were the reasons:

When the Gentiles were without God, they were without hope, "in all the world." When they put on Christ, they put on God; for without Christ, Paul is certain, no man could ever have God. All religiosity notwithstanding, it was mere idol worship that characterized a God approached without Christ. There is no God but the one "revealed by the Only-begotten."

Become One in Christ

Wtihout God, then, they were without hope. What is there open for man's striving then? Nothing but a hectic grab for the momentary security or release of the "elements of this world." Right here lies the reason why the most concerted peace effort in world history, between the two world wars, was fore-doomed. However variously the reason is stated, it remains as Paul puts it, that a nation without God is without hope. And without hope there is only jockeying for advantage, poorly concealed fear and hate, and open conflict ahead.

But the Gentile and Jew together in Ephesus found God in Christ. Thereby the cause of their fear of each other was removed. They were at peace; they "became one."

Every Race Needs Cleansing Blood

The second reason that Paul's peace formula works, as he put it, was that the two irreconcilable races were brought near to each other "by Christ's blood." When has the race myth and blood superiority been omitted from justifying war? Blood has been used in all history as the great divider. Christ's blood, Paul insists, is the answer to the lie of racial blood. Christ's blood is the only way the blood and race myth will ever be destroyed! Because—Christ's blood was shed for every race blood. All blood is equally guilty before God, and needs the absolution of the Calvary fountain.

Here Paul reverses our unsuccessful attempts to remove the inequality asserted between races and people. Those who are concerned to extirpate this alleged inequality attempt a solution by raising the supposed lower race to a cultural, spiritual, and economic equality with the higher. This method consistently fails because it provides the equalized race with the means to justify its own superiority in turn. Compare, for example, the Fascist appeal to Roman heritage at the instant Italy's cultural lag began to be removed.

Paul reverses the process. He equalizes races and nations, not on the higher level, as we attempt, but on the lower level. All nations are equally guilty before God. All blood needs the absolution of Christ's blood. Hence the disparity between Jew and Gentile is removed on the common lower level of redemptive necessity for both. Accepting Paul's analysis leaves the lie of race superiority without any justification, and buries it in the eternity of wonder over the Divine Love.

The Cross Pushes Down Walls

And then finally, Paul says that Christ was found to e our peace in Ephesus, because His Cross pushed over ne wall of separation built up by angry hearts between ew and Gentile. Men have always built walls against ther men. They walled in their cities; they even walled t their country in China. They sealed up themselves nd they sealed up those whom they feared. From the nettos of the middle-ages to the electrified barb-wire ences of Tule Lake is only the difference of tenth and wentieth century fears, a difference only of effective xpression. But the fear and the selfishness are constant.

Christ changed all that. With His Cross He pushed own the walls. The history of the expression of Christian faith is the verification for Paul's assertion even today. However halting our efforts, it is the message of ne Cross that has compelled these walls to crumble. For ne Love on the Cross has enabled the saints to tear down he walls that kept nations and races apart. They carried the Love of the Cross straight through the walls aised against them.

No other way of removing these walls is available. Will any spot "sixty hours from your local airport" cause their removal by the sheer necessity of neighborliness? Who would there be living in a modern city who could dare assert that? Are we more congenial with the hundred families living in the same apartment building with us than with the neighbor a half-mile over the hill on the old home farm? No, proximity does not erase the walls. Our planes can never fly over these walls. Only the Cross can push them over. The Cross destroys them, because it carries personal love and sacrifice right through them.

Will We Become Serious at Last?

We may conclude with the poignancy of the opening verse of Isaiah fifty-three: "Who hath believed our report?" Will anybody at the council tables of the United Nations? To use Stalin's words, "How many divisions has he?" How many divisions can the Christ who is our peace command? Perhaps not even one of us will change in our attitude toward other nations and races for having heard that Christ himself is our peace. Why comment then on His ability? Because at least thereby God is vindicated. He did give the Christ to be "peace on earth, good will to men." We need to know it, that as Christians we no longer plaintively wail that God forsakes our prayers for peace. He did provide our peace in Christ. And perhaps, likewise, we may become at last serious about our Christian mission to the world—to give Christ to men. *He is our Peace.*

The Church Situation in Europe

By A. L. Warnshuis
Executive Secretary of the Foreign Missions Conference of North America

Dr. Warnshuis, representing the Church Commission on Overseas Relief and Reconstruction, the Federal Council of Churches, and the Foreign Missions Conference of North America, recently spent six or seven weeks on a visit to England, France, and Switzerland, where he consulted with church leaders from all over Europe. He accepted individual commissions from various Protestant communions in America. For the National Lutheran Council, he agreed to make contact with Lutheran leaders from various countries and bring back their message to the Lutherans in America. The following article is not that message, but paralleled it closely. This article is the text of an address which Dr. Warnshuis was to have delivered in mid-January at Cleveland, Ohio, before the Commission on a Just and Durable Peace. A tight program squeezed out the address. That material, rearranged and augmented, was presented at the National Lutheran Council's 27th annual convention, meeting in New York City. It is basic and should form a background for all current thinking concerning the role of the American Lutheran Churches in aiding the Lutheran Churches in Europe through the Lutheran World Action appeal.

I KNOW THE VALUE of the report of a man who has spent a few weeks in Europe. What I am going to say are not my own words. I shall try to repeat as accurately as possible what was said to me by men who live in Europe and who are the most competent observers among the leaders of the Christian Churches. I spent almost four weeks with Dr. Visser 't. Hooft, the secretary of the proposed World Council of Churches, who has been constantly in touch with people in almost all the European countries and who had just spent three weeks in France, Belgium, and Holland. I was with Pastor Boegner almost every day for a week. I received a full report from Dr. Ehremstrom, who had spent over two months in Sweden and Finland, and who had conferred with Danish and Norwegian church leaders in Stockholm. I cannot now give you the long list of all the men and women whose testimony I obtained. But I am trying to think of what they would say to you.

I have been with people who have been living in a world governed by demonic powers; no law, no justice, no security was left for any man. They lived in a completely arbitrary world. Moreover, in that world of terror, their basic beliefs and principles were attacked. You need not spend any time in telling European people of the evils of a deified nation-state. I fear it is impossible to make real to you the experience they have endured.

Life in an Unmoral World

I have been with people who have been active in the Resistance (spelled with a capital R). For years they have lived in an illegal, unmoral world. Perhaps they began by hiding a few Jewish children; then they lied to cover that secret. Then they falsified papers and documents to protect themselves. As they said, once you begin to do illegal things, you must go farther and farther in illegalities to cover up what you have previously done. Resistance in a totally arbitrary world justifies any means to which you may resort to accomplish your purpose. You lie, you steal, you shoot, whenever necessary, out of loyalty to the basic principles of justice and freedom.

These people, burning with indignation at conquest and oppression, most deeply dissatisfied with prewar conditions, have now no desire to be paid off in the small change of political maneuvering. When some of their leaders now accept office in the government, their former fellows think of them as having gone over to the old men and as traitors to Resistance. Let nobody fool you by suggesting that this is communistic plotting,—in Greece, or in France,—or in Belgium or Holland. These people, with burning convictions for which they have risked their lives, having shared a selfless comradeship, are in earnest in making a new approach to government. There is often ruthless revenge on those who have collaborated with the enemy. There is rebellion against any mere return to the past. For a while life in the liberated countries may be riskier than it was even under the Nazi regime. There will certainly be strain and tension and strife, and that must not surprise or discourage us. There is hope in the groups that with patience and tenacity are striving to re-establish order, while reconstructing their economic and political life. The agony of mind and soul of many involved in the Resistance cannot be imagined. It is often ten times worse than the physical suffering endured. To them our discussions seem meaningless, our philosophizing irrelevant and purposeless. The problem of reconciling Christian morality with their urgent duty as members of the liberation movement almost baffles solution, and to either abandon morality or fail in duty is equally impossible.

Churches Grappling with Life

What of the Churches in Europe? I bring back not any sob story appealing for your pity. The Churches are full of joy and courage and hope, for they have been awakened to renewed life and to active service. I was told that we have never had in America such keen, alert, active, aggressive "social gospellers" as are now in the Lutheran Churches of Denmark and Norway. Before the war, these Churches for the most part were on the periphery of life. They were an appendix to what was happening in political and national life. The clergy were concerned with the inner religious life of the people and with their heavenly destiny. One of the leaders of the Church in Holland, distressed by the conservatism, the party quarrels, and the impotence of the Church, said in 1939: "We fear a catastrophe may be the last means in God's hands to bring about the Reformation that is needed." Those were prophetic words that are being fulfilled.

The Churches became the voice of the free spirit of the people. The pulpit and the sermon were the only uncensored forum of the people. The Churches discovered that they have a message to proclaim to state and nation. They became the conscience of the nation and frankly outspoken in condemnation of wrong. For a long time the Churches have not been that, and their silence has been one of the causes for the present disorder. This change has not happened all at once. At first, the voice was somewhat hesitating. But gradually, not always consistently, but with increasing boldness, the Churches spoke. They protested against the treatment of the Jews, against forced deportation, against educational policies and programs, against sterilization practices, and finally against Nazi principle and philosophy and the forceful imposition of them upon the people. The Churches took upon themselves to be the opposition to those who wanted to destroy the basis of life. To understand this, we must remember that their public statements were made at a time when only one opinion was tolerated in public life and when there was room for only one conception of life and that every word that did not conform had the effect of a bomb. In a totalitarian regime, the Churches, in spite of all the risks, were the only homes of spiritual liberty and the only defenders of the persecuted and the oppressed.

When Church Assumed Offensive

The Church was not directly attacked. Of its own will it took the offensive. In Germany, the Nazi regime endeavored to incorporate the Church in its system and to make it a docile instrument of National Socialist propaganda and education. There the Confessional Church had to defend itself. In the occupied countries, the indirect method was adopted and the Church was ignored or removed as far as possible from the affairs of the world. By paying the price of accepting a passive role, the Church might have bought a long period of quiet. It withstood that temptation and when it became plain that the laws of God were being systematically broken in the life of the State and the people, the Church opened the attack. In a totalitarian situation, the Church cannot keep out of the fight. There can be no neutrality. The Church must make up its mind as to where it stands and it must translate principles into action. In Holland we now read in the controlled press the complaints of the regime against the persecution of itself at the hands of the Church which has stirred up public opinion in opposition to National Socialism.

So the Churches with an awakened consciousness of responsibility for the community and the nation have become the center of life. Constructive forces are grouping themselves around these protesting Churches. The evangelistic opportunity of the Churches is exceedingly great. Church attendance in Holland has doubled.

The Divine Factor in Struggle

This is not a mere emotional revival that will not last ng. Neither is it the result of a mere process in which e Church has been shaken by outside forces. The urch is not made by its environment. The Church ows truly and strongly by the development of its own ner life. This awakening is characterized by a renewed terest in the Bible, not merely a theology of biblical alism, but the standard for everyday living. This courgeous testimony of the Churches springs from their disvery that Christ reigns, not that He will reign. He igns now. He is today the King of Kings. History is the hands of the invisible Lord. Hitler does not know The world does not know it. The Church knows that ere is One who is stronger than the Fuehrer. This is longer a hypothetical possibility nor a millenial hope, ut a basic certainty.

The struggle of the Church with the occupying powers pears to be one that has the characteristic features of conflict between two powers which by their very nare are unable to come to an understanding. Outwardit seems a very human struggle. But something else pears—a "Third" enters the contest. The true and real gnificance of what is happening is what God says rough, sometimes in spite of, the Churches. This is the -discovery of the Church as the body of Christ in the idst of a hostile or indifferent environment. The realiation of this fact made it posible and indeed inevitable at the Church should speak out and become the leader protesting against the evil that it saw in the State. It id this not in general terms but in specific manner in ncrete issues. This made the Church the backbone of he Resistance. The Church has had a sense of superiori- because it possessed knowledge of a secret, the uniersal Lordship of Christ. This knowledge has given the hurch a courage that will accept no compromise nor ny separation of religion and politics, or any divorce etween the spiritual life and our material society.

What They Ask of Us

Now—what do they expect of us?

Do you think for a moment that they can understand ow we can remain in any way aloof from this struggle? hey could not do so even when home and family and ossessions and life itself were endangered by engaging n the fight. They ask most earnestly—first, for the sympathetic understanding of their struggle to maintain God's aws in opposition to the demonic forces that oppressed hem, and then they pray earnestly that the American hurches may with equal courage and faithfulness oberve and obey the teachings and commandments of God nd with boldness testify to them in relation to all naional and international affairs. In a word, they hope we ay have the courage to get into the arena and to fight.

Repeatedly, different people asked me why we in merica continued to talk about the Europe that was nd do not try to see the Europe that is. Several times, t was said to me, "National Socialism is dead and Hitler s a corpse." (The latter term was not meant literally.) The Zurich newspaper in December printed an editorial showing that Hitler had not exercised any authority after July 20.

What, then, are some of the issues about which we should be concerned now? I found two great fears in Europe. The first is the fear of the United States. How are we going to use our overwhelmingly great power? For ourselves only, or for the world? Isolationism may be dying, but is this going to be the American Century? I heard little discussion of the Dumbarton Oaks proposals, but a good deal about the Aviation Conference in Chicago. Is this to be a world in which we insist upon free enterprise in order that our experience and resources and power may be predominant? America's economic imperialism is what Europe fears.

The Dark Shadow of Russia

The second great fear that I found in Europe is Russia. I heard little or nothing about Communism and that, to some extent, is an outmoded issue. It is Russia as a nation-state and its imperialism that is feared. What has already happened in the Baltic nations is a fearful story. I was told that 600,000 of these people, 400,000 being Protestant church people, have fled before the advancing Russian armies into Germany, where they are now stateless refugees. If the western boundary of Poland is to be the River Oder, it will mean the evacuation of what is a Protestant section of Germany.

I have brought a special appeal from Finland, where the harsh armistice and internal conditions mean the sovietizing of that country. The soviet government's treatment of the Russian Church is considered by the Finns to be wholly opportunistic. Seeing what is being done to the evangelical Churches and clergy in the Baltic states, where they are being starved to death, they ask whether there is any hope for religious freedom in Finland and further they ask whether the American Churches are concerned about that.

So again I have brought home another appeal from Hungary, where 25 percent of the people are Protestant Christians, 50 percent being Roman Catholics, 20 percent belonging to the Orthodox Church and the remaining 5 percent being Jews and others. Is there to be any freedom there? We are glad to note that the soviet government has publicly announced that its policy will be not to interfere in the internal affairs of these countries that in their external relations are being brought within the Soviet orbit of control. But the fear persists, and we ought to be concerned about this great issue and do everything that is right and possible in reinforcing the Soviet promise of non-interference in domestic affairs.

Europe the "New World"

It is impossible now to say more about the problems of Resistance and the reestablishment of orderly government in the liberated countries. I cannot now speak openly about Germany.

So, I repeat, the European Churches ask us to try to

understand their situation and to associate ourselves with them in their struggle. Will we urge our government to enter the arena and to battle there for principles and action that we believe to be based upon the commands of God?

Europe seems sometimes to me to be the New World. I have come home to what is now the Old World. The New World is not yet fully formed. There is strain and tension and strife there. Chaos to some extent prevails, but the Spirit of God is brooding over it. "The Church is called to live and give life in this war-torn world." So we said in the Madras Conference. The Church in Europe is awakening to that great calling. May God awaken the Churches in America.

The Family in a World at War

By C. H. Becker
President of Wartburg College, Waverly, Iowa

IS GOD STILL INTERESTED in the welfare of humanity? In human society? In the Christian home? Is it any wonder that questions such as these arise in our minds when we see the terrible travail of humanity, the disruption of homes, the violence and death of our day? We need but think of the separation of family members, of bereavement and soul-shaking anxiety, of working mothers, of shift in discipline, of hurried romances and hasty marriages, of war babies, of new moral codes, and the million of other characteristics of the war-torn families of our day.

We would hardly be realistic in denying that these are serious times. We would, however, also be men of little faith if we did not have the faith to face the future.

Will we sacrifice too much if we sacrifice the present family? Is there another order of things that could just as well supplant the family relationship? What are the values of the human family?

I. SPECIFIC INFLUENCES WHICH HAVE SHAPED AMERICAN FAMILY OF TODAY:

The present American family and its problems cannot be understood unless there is an understanding of the forces and influences which in the past have helped shape American family life. Neither can the family of today be understood unless we understand something of the influence of science upon the structures and the functions of the present-day family. The roots of the present family order extend deep into the past. There are a number of forces of western civilization that have made a lasting mark on the modern American family and have contributed to the same.

The chief contribution of the ancient civilization of the Hebrews, Greeks, and Romans to modern American family was the organization of the family under the absolute control of the father.

The contributions of Christianity to sound family development cannot be over-emphasized. Strict monogamy was set forth as the only acceptable pattern of the Christian family. The indissolubility of marriage was emphasized by Christ (Matthew 5:32; 19:3-9) as well as by the apostles (First Corinthians 7:10-11). Divorce under all circumstances was deplored; it was permitted only in case of adultery and willful desertion. Christianity knew no double standards of morals in the marriage relationship.

In the thirteenth century the Church took a definite stand in regard to marriage as a sacrament.

The period of Feudalism was the age of chivalry. It was during this period that the idea of personal choice of the mate, solely on the basis of love, was developed. It was the period of "romantic love." The result was that the necessity of "falling in love" was emphasized as a pre-requisite for a sucessful marriage.

The age of the Renaissance stressed the worth of the individual personality and minimized the factor of sex differences.

Luther's Ideas Prevailed in Colonies

Luther emphasized the fact that marriage is a civil concern controlled by the State. He challenged the idea that celibacy is better than marriage.

From the beginning, Luther's views prevailed among the American colonies. In the early Colonial family marriage was not so much a matter of choice as of compulsion. All should get married; they should get married young, and remain married. The birth rate was high. Infant mortality was correspondingly high. There was strict subordination of the children to their parents. The Colonial family was characterized by economic solidarity. The struggle for existence demanded family cooperation. The family was a productive unit to which all members could contribute in some way.

All this was changed with the coming of the industrial revolution. The industrial revolution dwarfs all other forces in its influence upon American family life. Its essence is steam power. Steam power, however, could not be used in the American home, and so we see great changes occurring in American family life. The family economy was changed; the home ceased to be the seat of economic production. Production was transferred from the home to the factory. This led to a concentration of population in production areas, to urbanization.

Science Affects Family Life

American family life of today can hardly be understood, surely its problems cannot be solved, without an understanding of the importance of applied science. Science has raised the standard of American living. There has been an enormous increase in comforts and in leisure time. Applied science has affected the organizations, the personnel, the equipment of the American family.

Until quite recently the ideology of male superiority was accepted everywhere, in fact, our whole civilization was built upon this ideology. Applied science has changed much of this. Various factors, chief among which is the practice of birth control, combined to create an ever smaller family, so that the mother was not tied to her home by family responsibilities for so long a time. Thus, more and more women began to take an equal position by the side of man. Today the patriarchal family seems to be on the decline and the equalitarian family seems to be replacing it. This equality of man and wife has influenced the position of woman in many ways. It has given her equal political rights; it has given her opportunities to assume civic obligations and to accept leadership in the development of greater interest on the part of governments in the affairs of the home. Legislators have become much more sensitive to the social questions of the day.

Science has produced families that are variable in size and families that are small. One all-important reason why American families are so small is the prevailing pleasure philosophy of our age. Millions of people today believe that personal comfort is the end of life. The perfection of contraceptive methods have made it possible to control conception. Public opinion, oftentimes supported by certain religious and moral leaders, is more and more sanctioning birth control. Then, too, children in America are no longer an economic asset, but rather a liability. Finally, we need to mention a marked decline of religious authority and religious training.

War's Effect on Family

Perhaps we will admit that the present world conflict is a direct outgrowth of the industrial revolution and of the effects of applied science. Perhaps we will also agree that modern warfare has had a tremendous influence in shaping the present American family. Here we can point to the cynicism and the attitude of futility in regard to family values which resulted from the experiences of World War I.

"I didn't raise my boy to be a soldier," was not only the theme of a popular song, it was an expression of the thinking of the mothers of our nation. Many families simply refused to accept the responsibilities of bringing children into the world, primarily because they felt that the future held little promise for any children that might be born. Statistics reveal that there was a marked decline in the birth-rate immediately following World War I, which continued until just before the outbreak of the present world conflagration. There was also a marked increase in the divorce rates following the first World War. Again, statistics reveal that 75 percent of all the first World War marriages ended in divorce. Divorce has become an accepted pattern of our society.

Futility and Cynicism

The pleasure philosophy of our age received a tremendous impetus during and immediately following the last war. "Let us eat and drink and be merry, for tomorrow we die," became the accepted philosophy of millions of people.

Then came the depression and with it a deepening of the sense of futility and of the cynicism which followed the war. Millions of men were without jobs. Young people could not get married, because they had no economic security. The families that did have children suffered greatly because of the economic burdens which these children presented. While economic considerations made it impossible for many people actually to obtain a legal divorce, the tension which developed within families was just as severe and perhaps even more devastating than in those cases where an actual divorce was procured.

Then came World War II and with it a strengthening of those negative attitudes which had prevailed earlier. There was a sharp increase in the national birth-rate during the first years of the war. However, all indications are that the birth-rate will decline very rapidly following the war. The divorce rate has increased sharply. Today, more than ever, society as a whole gives expression to a sense of futility and of cynicism which can be traced directly to war.

These are some of the specific influences which have been active in shaping the American family of today.

II. PROBLEMS WHICH FACE AMERICAN FAMILY TODAY:

In enumerating the influences which have been active in shaping the American family, we have already indicated many of the problems which confront the Christian family of today.

There are the influences of pleasure philosophy upon American family life. In a sense, we have witnessed the urbanization of a very large part of American family life. People everywhere want, above all things, the comforts and advantages of applied science. An electric refrigerator and all the other comforts of a modern home represent far greater values to the average American family than a number of children. It was definitely true up until the recent inflated prices paid for labor that the average American family was saving no money for a time of crisis. As soon as sickness or unemployment befell a family there was no reserve upon which to call and the family looked to society at large for subsistence. All indications are that the same conditions will prevail in the postwar period.

Even with the large wages paid to labor at the present time, the average family is not saving its money. Pastors

and social workers everywhere tell of the squandering of resources on the part of most American families.

Families Growing Smaller

The American family is becoming ever smaller. Most recent statistics indicate the present size to be 3.8 members. In 1935, 30 percent of all American homes were without children. Indications are that the present percentage is perhaps the same. Our nation is suffering from "one-childitis." A family with only one child is in great danger of becoming self-centered. One child in a family has a much more difficult time to become socialized. Very small families usually mean a lonely old age for parents. Small families are definitely conducive to divorce.

The unwillingness to assume responsibility for children is further indicated by the fact that the average American does not provide favorable home conditions for the children in the family. A very large percentage of American women are at the present time working outside the home. Even where economic necessity is not an urgent factor, women prefer to work away from home in order to escape the drudgery of home life. The children of such homes consequently are left without adequate supervision and training. Perhaps no greater danger threatens the stability of the American home and the welfare of American children today than working mothers, gainfully employed outside the home. Without question, a large percentage of our juvenile delinquency is directly traceable to inadequate supervision in the home.

Children's Training Left to Others

Perhaps one underlying reason why women seek gainful employment outside the home is that so many of the functions have been withdrawn from the American home. On the one hand, we have filled American homes with labor-saving devices; on the other hand, we have withdrawn the functions which were formerly performed in the home. All formal training of children has been left to the educational institutions of our country. From early pre-school years on through all the years of childhood and up to manhood and womanhood, children are taken away from their homes in order to secure formal training. Religious training is left largely to the Sunday school and the Church. There is less and less religion in the American home. Recreational activities are left to the movies and other agencies in the community. Children go outside the home for their recreation. No longer is the family the center of interest. The family thus loses its solidarity. Health is left to the health agencies of the community. Protection becomes a function of the police force and the health department. What is left to do for the American home?

Together with the pleasure philosophy of our age, we also find the attitude of futility and despair which we mentioned before. Many American men and women simply refuse to take upon themselves the responsibilities of home-building because they feel the future holds no hope for them. They refuse to bring children into the world because they are afraid that such children will eventually be nothing more than cannon fodder. This is a present and a very real problem which is confronting the American home of today.

Evil Results of Migration

Increased nobility and the resultant anonymity is another very real problem. The American family of today is moving about in three directions: there is the movement to the large population centers; there is the movement from one part of a city to another; there is the movement away from the home to the place of one's employment. All this has caused the former wholesome neighborhood and family control to break down completely. Most people do not know who their neighbors are, much less do they care what such neighbors may be doing. Naturally this has brought about the breakdown of "neighborliness." People in a community are no longer interested in the welfare of other people living in that same community. This in turn has brought about decreased participation in the life and the institutions of the community. Community activities no longer have the drawing power which they formerly had. This is especially true of the Church and any community program which the Church may sponsor. We can readily see how the breakdown of community participation and of neighborliness would represent a real threat to the stability of the American family.

"Today's family is no longer stable," writes Evelyn Millis Duvall. "Since the Civil War the divorce rate has increased with alarming velocity. By 1940 more than one out of every five marriages ended in divorce. Desertions, separations, and alienated spouses are even more numerous than legalized divorces. The postwar divorce rate will reach new peaks due to hasty marriages during war and in the postwar period and to the misfits for whom there was a temporary solution.

Moral Standards Broken Down

"Family controls are no longer rigid. In our childhood black was black and white, white; women were of two kinds and everyone recognized each for what she was; morality was clearly defined and rigorously supported by all the decent folk in town. Today the illegitimate quadruplets born to an American soldier and an English girl are greeted with tolerant amusement.

"The family has been actively exploited and become our Public Scapegoat Number One. Every other agency and organization holds the family responsible for failure in its program. Multitudes of young men in their prime are found unfit for military service. Is it our health program that is questioned: our nutritionists? the schools? No, in the thinking of the common man as well as the expert—it is the family that is responsible. Children leave school early for jobs. Do we question the vitality of the school program and look to the matter of its ability to hold youth's respect and attention? More often we

point our fingers at the parents with the moss-covered question, "Why don't you make him go?" Our children grow up ignorant of the facts of life and fall by the wayside in alarming numbers. Do we ask the people we have trained as experts in these matters where they have been? No, we in one voice agree that it is the parents (who a few years ago were similar untutored youth) who should have known better. In no other field have we expected education to be automatic. We seem to cling still to the fallacy that parenthood mysteriously endows one with all the omniscience and skill needed. We heap upon the vast unorganized body of parents the combined failures of our times. We blame and belittle and criticize until it is a wonder that parents have done as well as they have.*

These are some of the challenges and problems with which the American family of today is confronted. We expect much more from the American family than ever before, yet we are doing nothing or very little to educate for Christian family living.

"Every other trade and profession," Miss Duvall adds, has developed standards, has required study and practice and licensing before releasing the student into his work. Before a girl can wave hair or tint nails she must have gone to a school a specified number of hours, she must have apprenticed successfully under a qualified operator and she must have passed a state examination and become duly licensed. Nursing, social work, teaching, law, medicine, welding, mechanics, plumbers and plumbers' helpers all must come up to standards appropriate to their successful performance. Only one profession remains untutored and untrained—the bearing and rearing of our children."

II. WHAT CAN CHURCH DO IN THE FAMILY FIELD?

A good home and healthy family life do not just happen; they must be planned and built according to specification. A Christian family must be built according to the blue-print of God's Word. (Psalm 127.)

There is no one formula for family success; no one mechanical treatment of family problems is possible.

There will always be a human family. All attempts at eliminating the family pattern in the building of our civilization have failed. Even Communism has realized that it cannot get along without strong families. The chief purpose of the family is to conserve the old needs of human nature and the human race for affection, for propagation, and for the care of children. Children will always be brought into the world through the process of biological parenthood. New-born babies will always be helpless and dependent upon the care of adults, thus any attempted substitute for the family must necessarily itself become another sort of family for children. There can be no short-cuts from infancy to maturity. The greatest need for children will always be that for affection and the mass care for children cannot provide affection.

While it is true that the home is primarily a conservative agency, it is also true that it is not a static but rather a dynamic institution; it does change, although slowly. In fact, the home must be willing to accept change, so as to serve best the human needs of different people living in different living conditions.

In view of all this, it would seem to me that it becomes necessary for the Church to devote some of its best thinking to the solution of some of the problems confronting the family and to plan for the future welfare of the American family.

An Educational Program by Church

Education for family welfare cannot be left exclusively to secular agencies, but must become a major concern of the Church. It would seem to me that adequate training for the ministry must include adequate training in family welfare. The minister must, in turn, be capable of providing adequate training for members in his congregation who are contemplating marriage.

An educational program for family living must be comprehensive and coordinated. Preparations for marriage can no longer be seen as consisting of a few lessons on the mechanics of sex, but must rather involve the understandings and appreciations that make for creatively satisfying intimate relations between the sexes. Marriage education consists of the shaping of attitudes for living together. It includes clarification of the real fact of life—psychological, emotional, as well as physiological.

Certainly, education for family living must include education regarding family values. This includes education regarding the desirability of larger families. Perhaps the Church's approach to the problem of birth control would be much more effective if we could succeed in pointing out the value of larger families. It is not enough for us to say that we should have larger families; we should be in the position to point out why larger families are desirable.

It also becomes our duty to offer every assistance, so that people may successfully rear larger families. This means that, as a Church and as a Christian community, we have a stake in the type of environment in which our parishioners are asked to rear their families. We should have a real interest in the type of formal training which our community offers, the recreation that is available, the type of movies that are shown, and the like. Soul care in time of war will not only mean the rehabilitation of the Christian family, it will also mean a preventive program, which will create the most desirable environment possible in which families may rear their children.

Minister Must Be Counselor

The minister must also be in a position to give expert advice to those who are struggling with family problems. There is much that can be done to help solve family problems, and efficient ministers must be capable of offering such help. While he may not be able to offer a

* "Growing Edges in Family Life Education" by Evelyn Millis Duvall, director of the Association for Family Living.

solution for every problem, he must be capable of counseling wisely, and he must also be in a position to refer his parishioners to those who have had expert training in the field of family welfare.

The pastor should be in a position to lead a class in parent education. It would seem to me that the Church could very well sponsor and conduct family welfare centers and clinics. Surely, the Church has a specific contribution to make to family welfare.

Education for family living most assuredly includes bringing Christ to the American family. It must become the deepest concern of every pastor in every community to bring back many of the religious functions to the American home. Whether we think of the family altar, or the need of formal religious training of the young, or of the need of a good Christian example, the all-important factor is that religion becomes an integrated part of American family living.

Succeeding in this, we will naturally also succeed in dispelling the attitude of futility, of cynicism, and sometimes even of despair which is so great a problem of American family life today. God has a stake in American family life and in the Christian home. In fact, the strongest bulwark in a decaying civilization is the Christian family.

What Can My Church Do Now?

It can bring Christ to the American home.

It can become more conscious of the problems confronting the families in the parish.

It can develop a group conscience concerning these problems.

It can help make available the best resources in the community for those who are in need of assistance.

It can organize or at least help supervise recreational centers where young people of the community can meet and carry on social activities.

It can develop a wholesome youth program.

The local church can well serve as a center of interests, where all the members of the family can find recreation, stimulation, and inspiration.

It can organize a young parents' class now.

What work can the Church do which is more effective in caring for the soul than to build strong Christian families? Surely, it is a program that challenges our very best thinking and our greatest efforts.

VIEWING *the* BOOKS

THE LOCI COMMUNES OF PHILIP MELANCHTHON *by Charles Leander Hill. Boston. Meador Publishing Co. $3.*

Here at last is a good English translation of Melanchthon's *Loci,* the 1521 edition being used. "The translation has been done on the basis of Kolde's last edition of Plitt's monumental text. This text has been diligently collated with that contained in *Corpus Reformatorum.*" "Moreover all these texts and codices have been compared over against the original manuscript located in the Ducal Library of Gotha." The translation has been done in clear, fluent English.

The importance of the *Loci* has long been recognized. Luther said, "Melanchthon's little book, *Loci Communes,* not only deserves to be immortal, but also is valuable as a plumbline in the Church." Dr. Hill has made this work available to all those who read fluently neither Latin nor German. In addition he has given in the first part of the book a biographical sketch of Melanchthon, a critical estimate of Melanchthon's theology, and a history of the *Loci.*

Dr. Hill, formerly Dean of Turner Theological Seminary, is Professor of Philosophy at Morris Brown College. He holds the degree of Doctor of Philosophy from Ohio State University. Though a member of the A.M.E. Church, he received his B.D. and S.T.M. degrees from Hamma Divinity School. Appropriately, therefore, Dean E. E. Flack has written the introduction to this volume. W. D. Allbeck.

A PREFACE TO BIBLE STUDY *by Alan Richardson, Westminster Press, 1944. 128 pages. $1.00.*

The author of this small book is identified as the Canon of Durham, and Study Secretary of the Student Christian Movement in Great Britain. The Foreword is signed by four American church educators who commend the publication as "a method of Bible Study which is sound, theological and definitely evangelical."

In spite of the fact tht the author and the American church educators tell us that the purpose of the book is to point the readers to the text of the Bible a cursory glance at the titles of the chapters shows that the book does not do this at all. However, the publication tells us, and in a truly scholarly way, how to think on such subjects as Faith and Higher Criticism, Inspiration, Revelation, Judgment and Salvation, The New Divine Language, and Obedience to the Word of God. Two appendices are to be found at the close of the book entitled "How to run Bible-Study groups," and "Aids to Bible Study."

The book provides for every purchaser two evenings of highly stimulating reading. All ten chapters constitute a "preface" which is "sound, theological and definitely evangelical." V.R.P.

SURVEYING the CONFERENCE

American Lutheran

By Arthur P. Michelfelder

Church Conventions

THE CHURCH DISTRICT CONVENTIONS began their meetings immediately after Easter. The latest information available includes plans for the holding of all the district conventions with the exception of Minnesota, Dakota, and possibly Illinois.

Awaiting the Open Door

The Board of Foreign Missions has done everything possible to make preparations to enter the New Guinea mission field at a very early date. Recent of four graduates from the Wartburg Seminary were called who with other candidates are receiving a special eight months' training course now at Wartburg. The instructors for this training are Drs. Matzner and Jagnow of the Wartburg Seminary, Dr. Fox of the University of Dubuque, teaching anthropology, and the following missionaries on furlough in the States: Dr. Theo. G. Braun, the Rev. John Yager, the Rev. E. Hannemann, the Rev. Paul Freyberg, the Rev. Martin Eckermann, and the Rev. E. Edw. Dietz.

Missionary John Kuder, recently elected acting superintendent of Lutheran Mission Madang, will accompany Commissioner Theo. Fricke to Australia and then on to New Guinea as soon as landing permits may be arranged. Next month's **OUTLOOK** may have the details for Future New Guinea.

Committee on Hymnal Revision

The 1942 Convention of the American Lutheran Church instructed the Board of Publication to give serious thought and study to the revising of the hymnal now in use in most of the congregations. The Board of Publication has appointed a committee of five members to work under the direction of the Commission on Worship and Church Art to make a thorough study of the usableness of the present hymnal and submit their findings. To get a cross-section opinion of the Church, a questionnaire was submitted to all the pastors. The results of this questionnaire are now being tabulated and will be submitted to the Board of Publication for study.

Education Appeal

The last figure of the Church-wide educational Appeal brings the total amount to $1,743,671.00 as of the middle of March 1945. The hopes are still high that before the year is over this amount may total over two million.

United Danish

By H. Skov Nielsen

Another Chaplain Enters Service

THE REV. GILBERT JENSEN of Kenmare, N. D., is the latest of our young pastors to report for duty as chaplain in the armed forces of our country. He will be assigned to the Navy. One of the earlier entrants, the Rev. Clarence Jensen, has returned to the States on account of failing health. Another, the Rev. Irving Tange, has returned to duty after a period of hospitalization. He has been honored for meritorious conduct in battle on New Guinea.

Sponsor Folk Meetings

A series of folk meetings are being held in Chicago during the spring under joint sponsorship by Our Saviour's Church of our synod, Trinity Church of the Danish Evangelical Lutheran, and the local Danish National Committee. The first of the series was held on March 19, with Professor Alfred Nielsen of Grand View College, Des Moines, as speaker, and with the noted Danish tenor, Lauritz Melchior, singing. Other meetings are scheduled for April 17, with the Rev. J. M. Girtz of Albert Lea, Minn., as main speaker, and May 13, with Dr. N. C. Carlsen of Blair, Nebr., as speaker. In this connection it may be mentioned that a successful evening course in Danish for adults has been conducted during the winter under the leadership of the Rev. Paul Nyholm of Our Saviour's Church.

Portray Events in Denmark

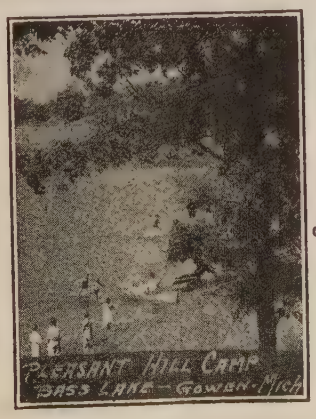
The Dana College chapter of the American-Scandinavian Foundation held its spring meeting on the evening of March 23, with the Rev. Axel Husted Christensen of Jacksonville, Ia., giving an intensely dramatic and highly informative portrayal of events and conditions in occupied Denmark. A series of recorded renditions of Scandinavian songs by Lauritz Melchior added to the evening's enjoyment.

Augustana Synod

By William E. Berg

Accelerated Seminary Training

THE SYNOD, at its last meeting, voted to accelerate the program of training for theological students by substituting the two summer periods (six months) for the full twelve months' period formerly spent in parish service. At the time the issue was before the convention, there was much sentiment in favor of retaining the longer period. The Synod, a pioneer in the venture of this extended training of candidates for the Lutheran ministry, was reluctant to relinquish the plan. Due to the present emergency, of course, the new plan was adopted. The majority will agree that the twelve-month interneship period greatly enhanced the value of a student's training and rendered him more qualified for the fulfillment of his high and holy calling.



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OPEN ALL SUMMER. Owned by a non-profit Lutheran association.

A total of seventy-two students are available for summer work for this year. There are 28 middlers, 25 juniors and 19 college graduates. Each interne receives a salary of $75 per month, plus board, room and traveling expense.

Missionary Conferences Planned

Our missionaries from overseas, home on furlough, are being assigned to strenuous speaking schedules, designed to reach hundreds of churches with missionary messages during 1945. Emphasis on world missions is the main aspect of the third year of the Synod's five-year Centennial program. Each of the thirteen conferences has a Life and Growth Committee, and these committees are arranging for district missionary conferences throughout the Synod.

Alert to existing war conditions, famine, and inflation in China, the Synod recommended that Lenten and Easter offerings be received to help meet the dire need. The call has gone forth for at least 150 missionaries to step forward from the ranks of the Augustana Synod in the next five years. There is hope that this total will be exceeded. If the eternal and redeeming fact of the Resurrection grips us, if the Holy Spirit gets control of our lives, we'll go and tell all the world that Jesus is alive. What greater commission, what greater joy is there, than to bring a living Saviour to a dying world!

Dr. C. J. Sodergren Retires

On February 1, Dr. C. J. Sodergren, outstanding leader, teacher, and pastor, concluded an active and fruitful ministry extending over nearly half a century. He taught at Augustana College and Seminary and spent many years as a member of the faculty of the Lutheran Bible Institute of Minneapolis, Minnesota.

Teacher Observes 99th Birthday

Dr. Edward Fry Bartholomew, for many years a member of the Augustana faculty and one of the most brilliant pioneer educators of the Middle West, on March 24th observed his 99th birthday. Many friends called and extended felicitations at open house festivities on the following day, which was Sunday. Dr. Bartholomew retains keeness of intellect and depth of insight, as well as active interest in contemporary movements. He is regarded as the most effective reader of Holy Writ the Synod has known. Thank God for these pioneers—these heroes of faith!

Missionaries Rescued

Thousands of praying hearts throughout the Augustana Synod were filled with joy and gratitude over the news of the rescue and release of Miss Dorothy Ekstrand, missionary to China, who had been in the hands of the Japanese in the Philippines for more than three years. Hearts were overwhelmed with gladness when the news came that Dr. Lillian Olson was among Americans rescued from a Japanese prison camp at Las Banos. Lest we forget, may we here be reminded to continue fervent intercession at the throne of grace for all missionaries, soldiers, and others who are in prison camps throughout the world. It's wonderful to know in these tragic days of bondage to sin that "if the Son makes you free, ye shall be free indeed."

Lutheran Free Church

By H. C. Caspersen

Annual Meeting Postponed

IT NOW APPEARS likely no annual conference will be held this year owing to government restrictions on travel at this time. If so, there would be held meetings of smaller groups such as standing committees and boards. Committees elected by the former Conference for reporting this year would report directly to the boards, and annual elections would also be

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Well-known Layman at Rest

A layman known throughout the Lutheran Free Church who has spent most of his active Christian life on the West Coast, Mr. Amandus Anderson, has gone to his eternal rest. He died January 4 and was buried January 8 from the church where he held membership for many years, Bethany Lutheran church, Seattle, Wash., the pastor of the church, the Rev. E. L. Tungseth, officiating. Mr. Anderson had been superintendent of the Siloah Seamen's Mission, with headquarters at 210 Cherry Street, Seattle, since 1921. Amandus Anderson was born at Drammen, Norway, and at the time of his death was 79 years old. He had been a sailor in his youth. Emigrating to America, he settled at first in Philadelphia, where he worked in the seamen's mission in that city. He found his life work in that vocation, and, coming west, he started the mission for seamen which he has built up and where he did a most blessed work for seafaring men. He traveled extensively in the interest of the mission and also as an evangelist, being a good speaker and well informed in the Scriptures.

Course in Home Training

A course in Home Life and Home Training has been introducted at Augsburg College. In a prospectus we are informed it is similar to courses recently added to the curricula of Macalester College in St. Paul and Valparaiso University, and is to be instituted at Hamline in the near future. The teacher, Miss Ruth Segolson, writes about the course:

"Proficiency in the techniques and skills of homemaking gives personal satisfaction and contributes to family wellbeing. Good standards of housekeeping, of food preparation and service, of clothing selection, construction and care, and of home furnishing play an important part in the satisfaction gained from one's home. It is because I believe the homes we are a part of are important in our own welfare and in the welfare of the world . . . ; and because the Christ-centered home is the sound home, built on the true foundation, that I have chosen to teach at Augsburg."

Notes About Augsburgians

Among Augsburg graduates who have won distinction in the armed forces, the foremost is perhaps Brigadier General Leif J. Sverdrup, of the college class of 1918, a first cousin of Dr. George Sverdrup, late president of the school. The General's father was the president of the **Menighetsfakultetet**, Oslo, Norway, while the father of Dr. Sverdrup was one of the founders of Augsburg and lifelong president of the institution. General Sverdrup is chief engineer officer in the staff of General MacArthur. He received the Distinguished Service Cross for great gallantry in reconnoitering and seizing Lingayan Air Field. Said MacArthur of him: "This is the engineering soldier at his best." General Sverdrup became the first American to be decorated in the Luzon campaign. The Lingayan Air Field was overrun within half an hour after assault troops landed January 9.

* * *

Another of Augsburg's graduates honored is Lieutenant Arthur Knudson, class of '39, who received the Distinguished Flying Cross, and several other rewards as well. S/Sgt. Charles Held, and Pvt. Carrol Hermanson also have been honored by receiving medals for bravery.

* * *

Dr. Arthur Nash taught biology and related sciences at Augsburg, his Alma Mater, for a number of years before entering the service. He is now a captain in the Army, and serves at present in India, learning about the country, so he may be able to "counsel wisely the young men," he says. Dr. Nash represents the Air Corps of the Replacement Training Program in India. He tells in a recent letter to friends at Augsburg of a long conversation with a young Chinese lieutenant who is turning from Confucianism to Christ.

* * *

The Augsburg College Choir is making its annual tour in the Middle West. It gave a very successful concert recently in the large Central Lutheran Church, Minneapolis. Although the enrollment at the school this year has been only two more than last year (212), the choir is of unusual quality and number. Prof. H. A. Opseth is director.

* * *

The Augsburg Foundation Fellowship gave a supper Monday evening, March 26, with members of the Pastoral Association of the Twin Cities as guests. The speaker of the evening was Dr. Aus of Luther Seminary, St. Paul.

Pastoral Changes

The Rev. L. Warren Hansen, pastor in Tacoma, South, Wash., is being inducted into the Army as chaplain some time in April.

The Rev. Forrest Monson, Everett, Wash., has accepted the call to the Grand Forks, N. D., Sharon congregations as successor to Pastor Ingv. I. Norum, who has moved to Clayton, Wis.

The Rev. Oliver Sidney, Medicine Lake, Mont., has accepted the call to Harvey, N. D., as successor to Pastor G. Bretheim, who moved to Bisbee, N. D.

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This new 48-page book tells of the great reformation — the beginning of Protestantism — under the leadership of Luther, the founder of the Lutheran Church. It gives a biographical sketch of Luther's great life from the cradle to the grave. Every Protestant should read this highly recommended book.

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A Great Poetess

Here is a very interesting biography of the blind author of such well-known hymns as "Saved By Grace," "Rescue The Perishing," "Pass Me Not" and many others. Printed on good paper with an attractive two-color cover. An excellent book for gifts and rewards.

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A Canadian National Council

The Lutheran churches in Canada met in Winnipeg, April 5-6, for organization of a Canadian Lutheran Council similar to the National Lutheran Council in the U. S. A. Our representative to the constitutive assembly was Mr. Fred Cooper, Hawarden, Sask., a well-known layman of that place.

The Publishing Company

Wednesday evening, March 20, upon invitation of the Lutheran Free Church Publishing Company, all persons directly connected with the concern, either as board members, editors, or workers in general, and their wives, met for a banquet at the Leamington Hotel, Minneapolis. Dr. and Mrs. T. O. Burntvedt were also present. Talks were given by the president and the manager of the company, and by Dr. Burntvedt.

— — —

Do Angels Ever Weep?

We are told in Scripture that angels can and do rejoice. Do they ever weep? If so, this correspondent believes that Passion week and Easter time are—besides undoubted rejoicings—an occasion also for grief in the heavens. I refer to the fact that Christian people, even in memorializing the passion of our Lord, can not assemble themselves together for homage and meditation. It took a long time before even all Lutherans here in Minneapolis could do so. Now the situation is, fortunately, somewhat changed. Lutherans can now come together.

Did I say Lutherans? Alas, there are still a large number of Christian people bearing that name here who have to gather strictly by themselves to memorialize the passion of the world's Saviour. When one then thinks of all the other Christian people of other names with whom we as Lutherans can not celebrate such an event together, it causes one to believe there must also be times for grief even among the angels. Or do they ever deride up there? I just wonder.

Norwegian Lutheran

By L. M. Stavig

Chaplain Killed

CAPTAIN HARRY MONTGOMERY, formerly associate pastor in Trinity Lutheran Church in Brooklyn, N. Y., chaplain in the 10th Division, was killed in Italy on March 3. Captain Montgomery was educated at Wagner College, Stapleton, Staten Island, and at Luther Theological Seminary in St. Paul. He had served in the Brooklyn Church for three years when he entered the chaplaincy in June 1942. His first tour of service took him to Kiska, in the Aleutians. He left for the Italian front in January of this year. His wife and infant son survive him.

Parish Education by Mail

An interesting experiment in religious education for children is being carried out by the Saskatchewan Lutheran Bible Institute at Outlook, Saskatchewan, Canada, the Rev. G. O. Evenson, principal. Realizing that large numbers of children have no Sunday school facilities available and that additional numbers are able to attend for only a portion of the year, the school is making special courses available by mail. A member of the staff has been designated for supervision of the work. Lessons covering six courses have been prepared and are already in use. About 500 pupils have been enrolled.

Augustana Synod Gift

The church press of the N.L.C.A. has been featuring a news story picturing President P. O. Bersell of the Augustana Synod as he presents Dr. J. A. Aasgaard a check in the amount of $40,208.98 for Norwegian Relief. This very substantial check represents the response of Augustana Synod congregations to a special offering for this cause. Dr. Aasgaard received the gift as chairman of Norwegian Relief.

Parish Workers

One result of the improved financial condition among our people has been an increased demand for parish work-

Land That I Love

By Irene LaWall

IT is not going to be easy to re-educate Nazi youth. This tale about a German boy who unlearned, with difficulty, what he had been taught under the Nazi system unfolds the art of re-educating the enemy for life in a better world.

Principles essential to a lasting peace are made concrete for youth—and for adults left cold by abstractions.

As the younger generation faces the task of learning how to rebuild a shattered world, "Land That I Love" will be a book to read yourself and to put into the hands of youth. $1.00.

— THE STORY —

Fritz Von Dahlen, a German lad, was a double for his friend, Bobby Blanchard, an American lad living in Germany. When Bobby was accidentally killed by the Gestapo, Frau Von Dahlen took advantage of the opportunity to rescue Fritz from further Nazi influence: she sent him as Bobby with Bobby's mother to America.

On the voyage and in America the deeply imbedded Nazi doctrine, however, caused Fritz anguish and more anguish, especially when he heard things against the Nazis. Fritz's "mother" enlisted the aid of Mac, an American university student active in Boy Scout work, to befriend Fritz. Mac apparently succeeded, only to have Fritz relapse into Nazism. Time worked slowly, effectively. Through unhappy and happy experiences Fritz learned that American life is freer, happier, and better than what he knew in Germany and he learned to love it. But when the underground got Frau Von Dahlen to America too, the really great truth became clear to him: there is one universal country—the Kingdom of Heaven—and its citizens are loved and guarded by God whether they are back in Germany or over here in America.

THE WARTBURG PRESS, 57 East Main Street, Columbus 15, Ohio

in our congregations. Congregations that had improved their physical plants have been able to retire indebtedness and now seek to improve their work by adding to their personnel. In order to meet this demand for trained workers, all of the colleges are setting up or improving special sequences of courses. An employment service has been provided in the office of parish education, directed by Dr. J. C. K. Preus. This office recently sponsored a conference where present parish workers met with college representatives to discuss the plans for the development of this type of work in the Church.

Air Chaplain

Col. Gynther Storaasli of the N.L.C. A. has recently been named Air Chaplain on the staff of General of the Army H. H. Arnold at the headquarters of the Army Air forces in Washington, D. C. Chaplain Storaasli replaces Col. Charles I. Carpenter, recently transferred to a foreign war theatre.

Pastor Storaasli has a long record of service in the Army as a chaplain. Following a brief period of mission service in China and in a civilian pastorate, he entered the Army in 1918. With the exception of one year as a civilian pastor following World War I, he has served as a chaplain continuously ever since.

Victory Offering

The first tangible fruit of the efforts of the Planning Commission established by the 1944 Convention of the Church is the decision to receive a special Victory offering following the end of the war. The suggestion for such an offering was made by the Planning Commission and adopted by the Board of Trustees of the Church. Dr. A. J. Mjorgsaker, stewardship secretary, has been entrusted with the responsibility of making the necessary plans for the offering.

The proposal provides that the Victory offering shall be received in all churches on the Sunday following the cessation of hostilities in Germany and on the Sunday following the end of the war against Japan. The offering will be designated for the onward march of the Church with the provision that specific designation of its use shall be made at the next general convention of the Church.

At a recent meeting of the Planning Commission it was decided that recommendations of the Commission are to be placed in resolution form and publicized in order that circuit meetings throughout the Church may discuss their provisions thoroughly before action is taken at a general church convention.

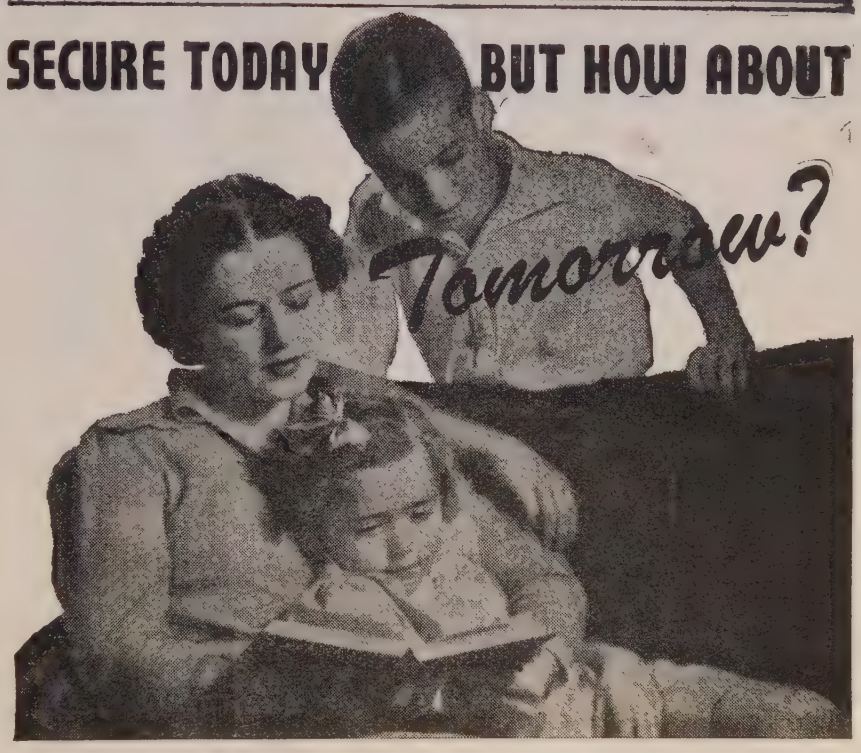
Unusual Service

In line with old European custom, the Ballard First Lutheran Church of Seattle, the Rev. O. L. Haavik, pastor, again this year celebrated its Fishermen's Festival. Hundreds of fishermen bound for the Alaskan fishing areas gathered for the Church's blessing before setting out.

New Brotherhoods

Considerable interest has been stirred up among the men of the Brotherhood in a Church-wide contest for the organization of new congregational Brotherhoods. Prizes provided by the eight district presidents were as follows: K. P. Myklebust, Pacific District, a Columbia River salmon caught by himself; Tom Myklebust, Rocky Mt. District, an Indian rug secured through shrewd bargaining with a Blackfoot Indian in Glacier Park; Herb Stellner, No. Dak. District, a sack of Dakota Maid flour from the State Mill; P. K. Cesander, So. Dak. District, a framed photograph of the famed Rushmore Memorial in the Black Hills; Art Wigdahl, No. Minn. District, a sack of Minnesota-grown potatoes; Mendus Verle, So. Minn. District, a woolen blanket from Faribault; O. K. Storre, Iowa District, a ham from one of his prize hogs; Carl Wold, Eastern District, a brick of Wisconsin cheese.

Sixty-six new Brotherhoods were organized during the contest, which continued through 1944. Carl Wold and K. T. Myklebust, of the Eastern and Pacific districts, divided first place honors with fifteen new clubs each. The officers have set a goal of 100 new clubs during 1945.



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ON THE RELIGIOUS HORIZON

Try Religion, Says District Attorney

San Francisco Official Proposes Released Instruction as Cure for Delinquency

A RELEASED-TIME religious instruction program for school children was urged by the Crime Prevention Department of San Francisco, Calif., in its annual report, which has been presented to Mayor Roger Lapham by District Attorney Edmund G. Brown.

The report said the released-time plan should be tried in San Francisco despite objections from those who feel that such a program would break down the principle of separation of Church and State. It pointed out that of the juvenile delinquents brought before the Department, 95 per cent profess church membership but only five per cent have attended Sunday school or received religious training.

"A fair trial of the religious instruction plan could do no harm," Mr. Brown declared, "and would help not only the child but parents who would be attracted to church through their children."

Asserting that a definite relationship exists between broken homes and juvenile delinquency, Mr. Brown added that "insufficient attention is being given by the citizens of our community to the proved fact that the lax morals of our people, the carefree and easy divorces and the breakdown in ethical training are the major causes contributing to the delinquency of children."

Kentucky School Bus Act Held Unconstitutional

The new "school bus act" passed by the Kentucky Legislature in 1944, which allows counties to provide public transportation facilities for students attending private, sectarian and parochial schools, has been declared unconstitutional by Fayette Circuit Judge Chester D. Adams.

Judge Adams declared that church-owned schools cannot receive public aid unless they are judicially declared to be public institutions within the meaning of the Constitution.

"If this were done," he said, "the Legislature could extend its control over them to an extent that the very purpose for which they were established and are maintained would be destroyed."

ATTENTION—Just off the press

CONVENTION REPORT

of the

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THE MEANING OF BAPTISM FOR A LUTHERAN

BY A. D. MATTSON

What is the meaning of baptism? How did Luther interpret this sacrament? How is it related to Christian life and experience? These are some of the questions clearly answered in this book.

Mistaken ideas as to the meaning of baptism are found even among those who were once taught its true significance. The author considers the more common misconceptions, correcting them, and setting forth the plain teaching of the Bible in each instance.

The title is worded as it is with good reason. There is a Lutheran interpretation of baptism and Lutherans believe it is scriptural. Part Four of Luther's Small Catechism remains the classic statement of that view. Rightly therefore, Dr. Mattson, in elaborating on that statement, quotes largely from other writings of Luther in which the sacrament is explained in fuller detail and its implications for Christian life are outlined.

This discussion of baptism will contribute much to a vital and comforting understanding of the sacrament.

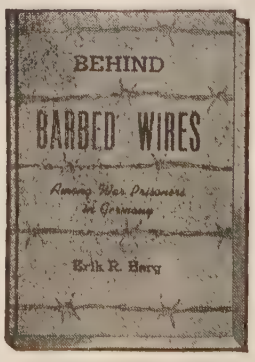
24 pages, paper, net *20 cents*

BEHIND BARBED WIRES

A Stirring Account of Everyday Life Among War Prisoners in Germany

By ERIK R. BERG

English translation by O. N. Olson. Foreword to the American Edition by P. O. Bersell, president, National Lutheran Council.



Free from sensationalism, yet profoundly stirring, is this account of the strange life "behind barbed wires." An experienced worker among war prisoners gives us glimpses from an uninterrupted ministry of three years in war prisoners' camps in Germany. There are illuminating intimate sketches of individual prisoners and the descriptions of their longings and their reaction to material and spiritual ministrations have a warm touch.

These snapshots of life among war prisoners reveal the blessed work being done under the auspices of the Y. M. C. A.

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hallenges Church To Social Action

an Fletcher Declares Churchmen Are Unaware of Trend Toward Collectivism

ICE, respectable churchmen" are "insensitive to the challenge" of blic health and public housing pro-ams, Dr. Joseph F. Fletcher, dean the Graduate School of Applied ligion, Cambridge, told All Saints urch Lenten School of Religion in address at Worcester, Mass.

He cited statistics dating from 1846 the present to show that the Epis-bal Church had a membership 99 ars ago of one-half of one per cent the population of the United States d has the same percentage of mem-rship today.

'Our Church doesn't grow, you see, d it doesn't decline. It holds its ound just well enough to keep pace th the population statistics.

'What does that mean?

'It means that we are a class con-ous Church; that we have narrowly fined our corporate identity.

"We're not evangelical. We're not ophetic. We're not pastoral. We're rmant—maybe even dead. I don't ow.

"In most cases, the Church and urchmen are not aware of the col-ctivistic trend of every phase of man life.

"These social forces affect the life the Church whether they are ac-ptable or unacceptable. And the ord 'collectivism' is definitely a bad ord.

"Speaking of moral and ethical duty if you go to a nice respectable urchman and talk to him about a cent public health program or hous-g program, what do you get? You t the gate.

"Nice, respectable churchmen are sentitive to the challenge implicit rotten housing and rotten recrea-onal facilities. Schools, by cultivat-g the whole of life, are cutting the ound out from under the feet of the hurch.

"And the only Church which can ow, and meet the growing needs the times, is the Church which is cially realistic—the Church which derstands, and plans for the trends the modern world, the collectivistic ends, and which meets the needs of e modern community."

eminary Is Launched Somewhere in Pacific"

A small "but flourishing" seminary as been established "somewhere in the Pacific," its students being Fourth Marine Division men and veterans of the fighting at Saipan and Tinian, the Navy Department has revealed.

Navy Lieutenant John H. Craven of Seminary Heights, Kansas City, Kans., graduate of Central Baptist Seminary there, and chaplain to the division's artillery regiment, is leader and instructor of the seminary. The class meets for two hours twice a week. Not all the men attending are sure they want to enter the ministry or missionary work after the war, but it's a possibility, and in the meantime they are glad of the chance to advance their knowledge of religious matters.

A similar informal seminary was formed recently in the Aleutians by Chaplain Aubrey C. Hallswell, who also founded a Baptist church in Anchorage, Alaska.

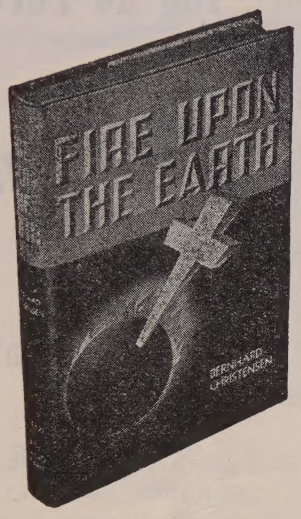
Yale Divinity School Has Record Enrollment

The Winter term of the Yale Divinity School opened in January with 305 students registering. This is the largest enrollment in its history.

Fire Upon the Earth

by

Dr. Bernhard Christensen



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The Lutheran Herald:

"His book is a voice calling—calling to the church to accept the challenge of the times and to dare to be what she was born to be—calling to the individual Christian to a more whole-hearted dedication to the implications of his high vocation—calling to the local congregation to recapture for itself the 'organismic' rather than the organizational conception of its nature and function.

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—George Aus.

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Many Impressive Easter Services

Sunrise Services throughout Nation Attract Multitudes to Hear Message of Life

THOUSANDS of civilians and service men and women gathered throughout the United States for the fourth year of wartime Easter dawn services on Sunday, April 1, as Christians again proclaimed Christ's resurrection.

San Francisco's 23rd annual Easter sunrise service was held at the foot of the huge cross which towers 103 feet above the crest of Mt. Davidson, starting at 6:55 a. m. (PWT) with a sunrise trumpet call. The sermon was preached by the Rev. John C. Leffler, pastor of St. Luke's Episcopal Church and president of the San Francisco Council of Churches.

Hundreds of seats in the Hollywood Bowl were reserved for service men and women, and service personnel convalescing in nearby hospitals, for the 25th annual Sunrise Service there. More than 25,000 persons attended.

Among the notable features of the service was a living cross composed of 250 children between 8 and 20, who sang, "Christ the Lord is Risen Today." These youngsters occupied the center of the huge Bowl shell, and shortly after dawn doffed their dark garments and appeared in white against a floral background composed of 20,000 calla lilies.

On Rim of Grand Canyon

For the first time in the 11-year history of the Grand Canyon Easter Sunrise Service, a layman preached the sermon, in the person of Dr. Ronald Bridges, moderator of the General Council of the Congregational Christian Churches. The service originated from the site of the famous Hopi Fire Tower on the Canyon's south rim.

On the outskirts of Colorado Springs, the 25th annual Easter Sunrise Service was held in the Garden of the Gods in a church fashioned a million or more years ago by nature. The Rev. Edward W. Nervig, pastor of Our Savior's Lutheran Church in Colorado Springs, preached.

A three-hour pageant depicting the life of Christ from His birth to His crucifixion and resurrection highlighted the 20th annual Easter service at the Holy City in the Wichita Mountains of Oklahoma. A large open area on a ridge, semi-circular in shape, provided the stage setting, with Mt. Roosevelt and Mt. Sheridan forming the background.

Old Moravian Tradition

One of the largest and best known services was that of the Moravians at Winston-Salem, N. C. It began in the Central Moravian Church in Bethlehem and was concluded on the old Moravian burial ground adjoining the church property. The first of these services was held at Salem in 1773.

Chaplain Eben C. Brinck of the U. S. Army at Washington, D. C., spoke at the annual Easter sunrise service at Atlantic City, N. J. held on the ocean end of the steel pier about 6 a. m. Army, Navy, and Coast Guard units stationed at the resort participated in the program.

What is believed to be the only children's Easter sunrise service in the world was held at Indianapolis, Ind. and was dedicated to the men and women in the armed forces. The service was conducted on the north steps of the Indiana Soldiers and Sailors Monument. Salutes to the Christian and American flags were led by Gov. Ralph F. Gates.

An illuminated cross 140 feet high provided the background for Chicago's 13th annual Easter sunrise service at 6:30 a. m. at Soldier Field, arranged by leading evangelical youth movements and organizations in the Chicagoland area. Dr. Harry McCormick Lintz, evangelist, of Riverside, Calif., was the speaker.

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Chicago, Illinois

A helpful publication which offers guidance and suggestions to ministers, church committees, and church members who look forward to the building of a church. Written in the interest of better church architecture and sound financing; contains one section devoted entirely to photographs of model edifices and architects' plans.

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Visconsin to Tax Church Property

unicipal League Moves to Place Revenue-Producing Holdings on Tax Rolls

T the instance of church and other interested organizational spokesn, a Wisconsin assembly committee s agreed to postpone and redraft a easure that would subject to taxan, property of church, fraternal and triotic organizations used to proce revenue.

The bill was introduced at the rest of the League of Wisconsin Munpalities, which asserted that the oblem of tax exempt property is coming serious in Wisconsin munipal finance.

William H. Spohn, Madison lawyer presenting the Milwaukee Archdiese of the Catholic Church, told legators that the bill was improperly awn, and that by its terms YMCA d YWCA organizations, now tax empt, could be taxed, as well as any churches.

"If you are going to enact legislan against commercialism, let's define " he urged.

Mr. Spohn said that the bill apared to be aimed at the St. Vincent Paul society of Madison, which llects used goods and sells them at natever price the buyer can afford. He predicted a "hornet's nest around e state" if the bill is approved and ritten into law.

Mayor F. Halsey Kraege of Madison, isconsin, capital and state univery city, told the legislative committe that 31 per cent of the property thin the city's limits is now tax empt.

He said he favors taxation of propties and profits used for and derived m the commercial activities of reious, fraternal and other organizaons.

issouri Pastor Proposes Day of Repentance

National observance of a "Day of epentance" similar to those sponred by the Continental Congress in 76 and by the Senate during the vil War was urged by Dr. Walter Maier of the Lutheran Radio Hour a rally of 23,000 persons in the Chigo stadium, one of the largest indoor ayer meetings ever held.

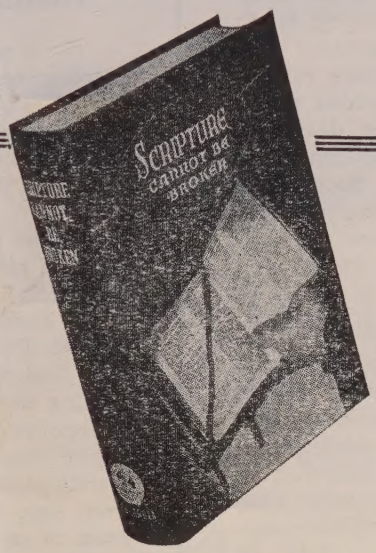
The rally, honoring the 112,515 mems of the Lutheran Church, Missouri nod, from throughout the country ho are now in service, and the 2,889 more who have been killed in action, was sponsored by the Lutheran Business and Professional Group of Greater Chicago.

Workman Makes Plea For Navy Chaplains

"Although the Churches of America have made a wonderful contribution in giving priests, rabbis, and clergymen to the armed forces, still more is expected of them," Captain Robert D. Workman, chief of Navy chaplains, said recently at San Francisco, Calif., while visiting ship and shore chaplains of the West Coast.

"The nation's Churches must prove themselves the equals of industry and economic forces, which have produced fantastic totals of war materiel, by furnishing the clergy to minister to fighting men's spiritual needs."

The Navy, he said, needs 323 more chaplains by July 1 and "the Churches must give us the men or we will have to do without."



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By DR. TH. ENGELDER

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Youth Commission Maps Future Work

Ministering to Returning Service Men Is Called Primary Task of Luther League

CURRENT trends in organization and program planning throughout Protestant youth organizations, as well as among American Lutheran Conference Luther Leagues, claimed the attention of the Commission on Young People's Work of the American Lutheran Conference at its annual meeting at the La Salle Hotel, Chicago, Ill.

Organizational structure, Bible Camp administration and programming, youth as witnesses in the community and planning for Luther Leaguers returning from service in the armed forces were the principal topics discussed. Commenting on the effectiveness of the meeting, Pastor W. E. Bergstrand, chairman, stated that "a beautiful spirit of unity, cooperation and earnestness prevailed during the entire conference."

Bible Camps Growing

A survey of Bible Camp work presented by the Rev. Marcus Rieke, youth director of the American Lutheran Church, showed a distinct increase in Bible Camp activity during 1944. Comparing 1944 reports with 1943, Pastor Rieke stated, "Bible camping hit an all time high in 1944. In 1943, 138 Bible Camps were conducted; in 1944, 154 camps were held. Total attendance increased by 5,291 campers."

In the discussion of the Bible Camp survey it was agreed that the purpose of a Bible Camp is fourfold: "'to deepen the spiritual life of our youth by Bible study, to encourage youth in the work of evangelism, to promote Luther League work, and to provide Christian fellowship." It was also decided to request the Bible Camp Committee to prepare a suggested program and supply it to all Bible Camp committees with the request that it be followed as closely as possible, thus unifying the Bible Camp programs throughout the Conference. This will be done for 1946.

A paper on the opportunities for Luther Leaguers to witness in the community was presented by Pastor Oscar Hanson, executive secretary of the Young People's Luther League.

The Rev. Mr. Hanson recommended that Luther Leaguers be made responsible for maintaining contact with confirmands, that they participate in community church-membership surveys and systematic programs of evangelism and he urged pastors to confer with young people regarding unchurched high-school students.

Greeting the Service Man

At the concluding session, a luncheon meeting, Pastor A. E. Hanson, President of the Young People's Luther League, discussed the problems associated with Luther Leaguers returning from service in the armed forces. Pastor Hanson observed that seventy per cent of those who return will be perfectly normal and would resent our feeling that they are "different." He stated that our first obligation to the [illegible]erans is spiritual; ministering to spiritual needs must have priority over social and economic assistance, although we are also obligated to make the veteran feel that we are glad he is back and to assist and protect him in making his economic adjustments. "Christ is the answer," affirmed Pastor Hanson.

Election of officers was held, resulting in the re-election of Chairman Bergstrand and Secretary Oscar Hanson. Next year's meeting will be held in Chicago, January 10-11, 1946.

By the Rivers Of Babylon

Translated by John M. Jensen

These sermons are selected out of a collection of twenty-six originally printed in the Danish language in Argentina, and they were preached at the time of the German occupation of Denmark, in the spring and summer of 1941. ". . . . . The voice that speaks from these pages disregards all bitterness and rebukes of men, willing to be, as was Kaj Munk, a solitary minority. . . . . Through him the words of the Apostle Peter live again: 'We must obey God rather than men.' There is nothing here to soothe the complacency of men. The reader will be disappointed to look for something soft or modulated, intended to please rather than to persuade. Many of these messages move like a swift drama, charged with urgent life. This preacher places his pulpit at the front line, defying all iniquity and tyranny. . . . . There is a thorough grasp of scripture, balanced by a clear understanding of man's spiritual needs. . . . . The picture of Kaj Munk shows him to be slightly bent, almost like a question mark in posture. But, in his preaching, he stands erect, a living exclamation point in Christian history."—K. L. Engstrom, Gwinner, N. Dak.

In their striking and provocative form, as well as in the incisiveness of their message, these sermons resemble the four which were so favorably received here last year. Already this book has received considerable recommendation and commendable publicity. W. P. Elson of NATIONAL LUTHERAN COUNCIL writes, "I have a feeling that the political significance of these sermons might be of genuine interest to the newspaper editors," and beyond a doubt this feeling will become a reality.

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